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IN

OCCULT CHEMISTRY,

AND

A SELECTION

OF THE

MOST CELEBRATED TREATISES

On the Theory and Practice

OF THE

Hermetic Art.

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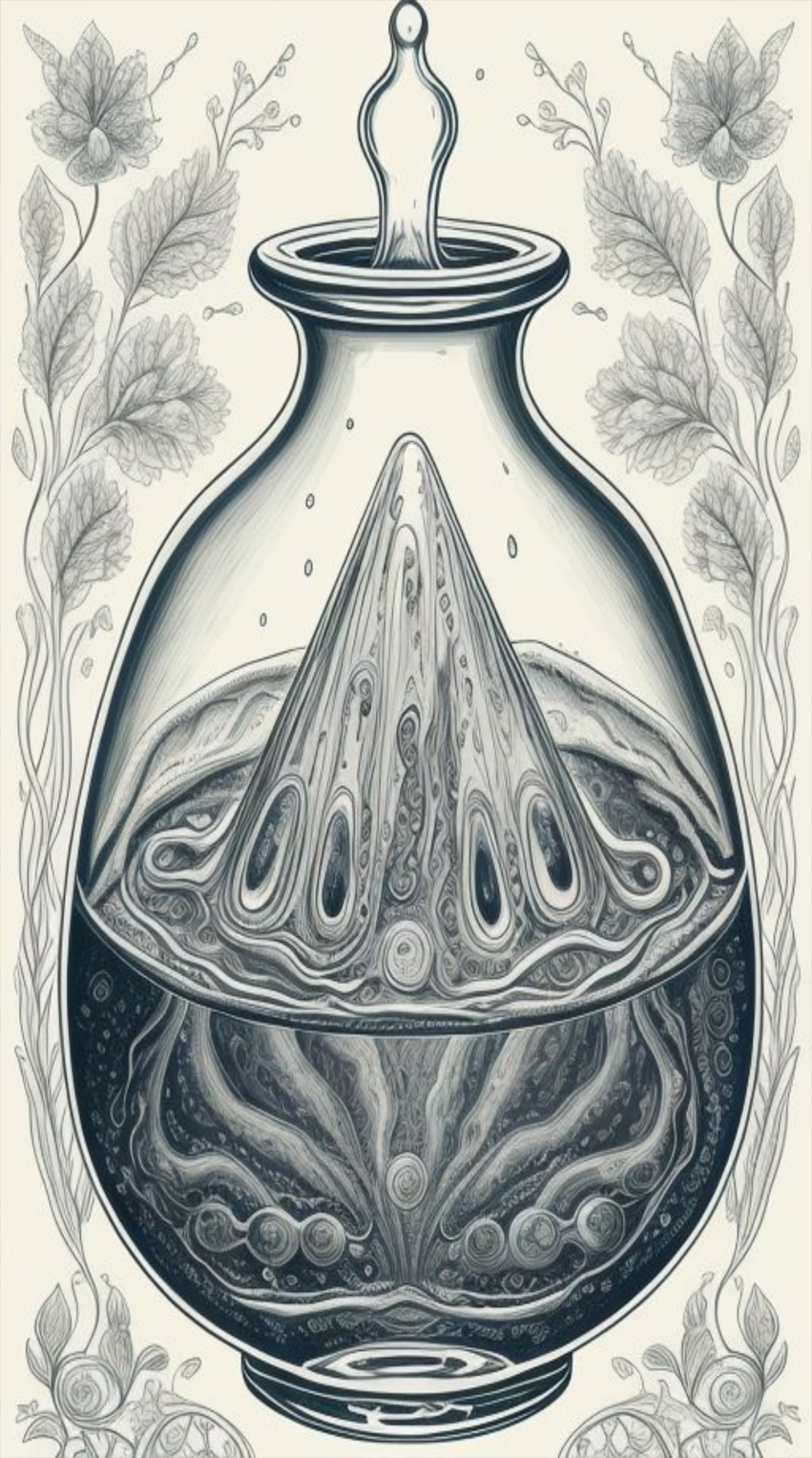

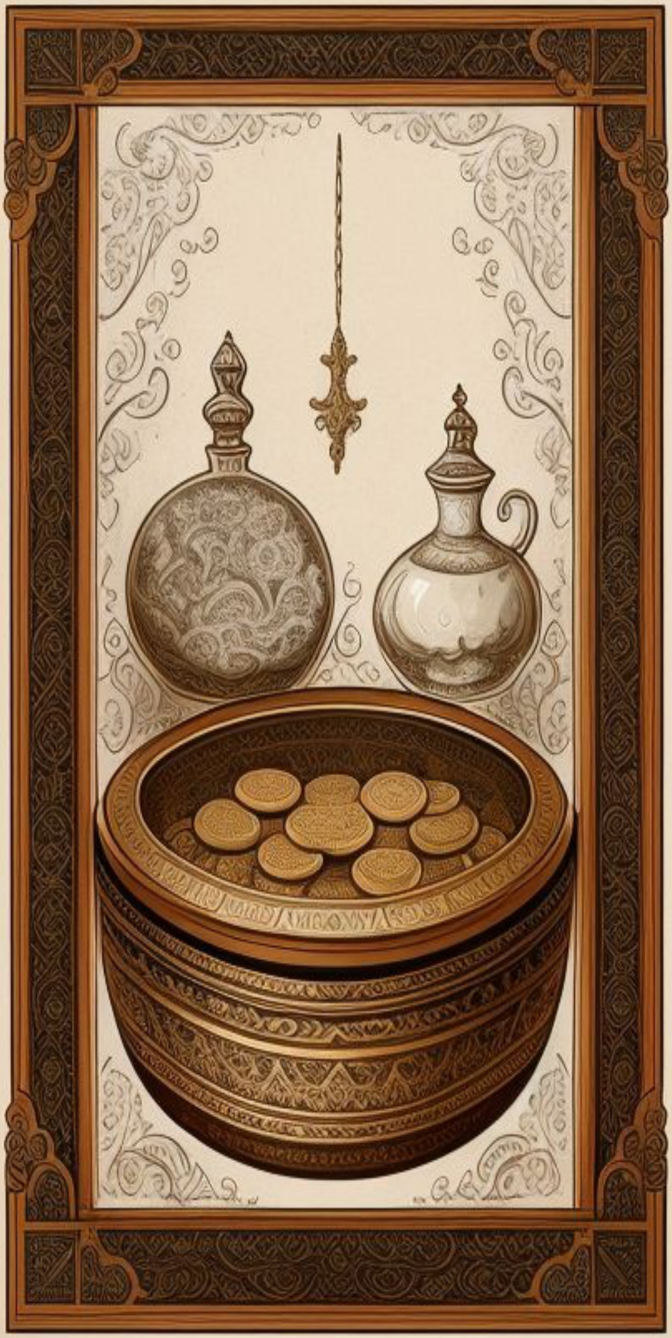

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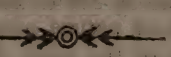
INTRODUCTION.



Tubal Cain, the first artificer in brass and iron, was, no doubt, skilled in the preparatory work of finding the mines, raising the ore, and smelting it. The reduction of copper ore to metal, by several calcinations, and its admixture with calamine, to make brass, is not the least difficult among metallurgic operations. Tubal Cain is therefore reputed the first inventor of chemistry, relating to manufactures.

The universal chemistry, by which the science of alchemy opens the knowledge of all nature, being founded on *first principles*, forms analogy with whatever knowledge is founded on the *same first principles*. In this view, Moses, describing the creation, is an universal chemist, and reveals at the same time, the creation of the philosophers' stone, in this process: "The earth was "without form, and void; 2, Darkness was on the face of the "deep; 3, The spirit of God moved on the face of the waters; "4, God said, Let there be light, and there was light; 5, He "divided the light from the darkness; 6, He divided the upper "from the lower waters, by a firmament; 7, He separated the "water from the earth; 8, The earth vegetated; 9, He made "the stars, sun, and moon; 10, The waters brought forth ani-"mal life; 11, The earth brought forth animal life; 12, He "made his own image, having dominion over all."

The same alchemic knowledge is ascribed to Saint John the Divine, and may be said of all the inspired writers, who were intimately acquainted with the wisdom of God. Saint John describes the redemption, or the new creation of the fallen soul, on the *same first principles*, until the consummation of the work, in which the Divine tincture transmutes the base metal of the soul into a perfection that will pass the fire of eternity.

The seven churches, or states of regeneration, analogize with the seven days of the creation, and the seven regimens of the stone, the last of which is gold, tried in the fire.

The revelation of the Divine Chemistry, by which the fire of the last day will make a new heaven and a new earth, on the same *first principles*, is, by analogy, equally descriptive of the stone, and the process into which the fallen universe has passed, is passing, and which at last will assimilate with the philosophic transmutation, that of the earth and elements, as described by Saint John.

Saint Peter speaks of the first creation, of the earth standing *out of the water*, and *in the water*, which earth being *overflowed*, *perished*, but *is now reserved unto fire*. And St. John describes the *new earth* having the *light of chrystal*, cities of *transparent gold*, stones of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, amethist; gates of pearls, and water of life or health.

All the wise observers of nature among the heathen, have, in their writings, left traits of the *same first principles*. This produces frequent reference, in the writings of the adepts, to the Heathen Mythology, which has been preserved by the Greeks and Romans. The poem of the Argonauts, by Orpheus, is founded on a Hermetic allegory, that he brought from Egypt, where Hermes Trismegistus, whose name signifies a spiritual trinity in Mercury, was celebrated as the founder of religion and the sciences.

Alchemy is called Hermetic philosophy, from Hermes, the author of seven books, and a tablet of alchemy, which are the most ancient and esteemed writings on this subject now extant. They were found in the Hebrew and Arabic languages, in the year of the Christian era 400, from which date there is literary evidence of the lives and writings of adepts.

The destruction of ancient manuscripts prevents higher research; for, in 296, Dioclesian burned the books of the Egyptians, on the chemistry of gold and silver, peri chumeias arguroù kai chrusou. Cæsar burned 700,000 rolls at Alexandria; and Leo Isaurus 300,000, at Constantinople, in the eighth century; about which time the Mahometans commenced the work of destroying literature in its principal sources.

See Diodorus initio. Tertullian, chap. 2, of the soul, and chap. 15, against Valentine. Clemens of Alexandria, 6th book. Acts of the Apostles, chap. 7, and ver. 22. Eusebius prepar. Evan. lib. 10, cap. 2 Psellus ad Xiphilium. Laertius in Democrito. Pliny Nat. Hist. ch. 30, v. 1.

SYNESIUS,

BISHOP OF PTOLEMAID.

THE most illustrious of the early adepts was Synesius. He lived in Cyrenia, one of the principal cities of Pentapolis, in Lybia, to the west of Lower Egypt, and his genealogy, which ascends to the ancient kings of Sparta, is carefully kept in the public registers of that city. He was born there, about the year 365. The taste he had for philosophy, engaged him in the cultivation of the most sublime sciences. He was accomplished in eloquence, poetry, geometry, and astronomy, and with the most secret philosophy of Plato and Pythagoras. But as Cyrenia, though it had produced Carneades and Aristippus, who were celebrated philosophers of antiquity, was less a city than an assemblage of rich men, where the sciences were not cultivated, he believed, that to perfect himself, he should go to Alexandria.

Synesius carried into this city a great love for truth, which he made perfect by the practice of virtue. In his own country, he had heard, with astonishment, that an illustrious female, named *Hypatia*, taught the philosophy of Plato publickly at Alexandria. Charmed to find in this philosophic lady a still greater wisdom than he expected, he attended at her lectures, and learning from her the mysteries of philosophy, he conceived so great an esteem for this noble lady, that he often called her his teacher, parent, and benefactor; even after he was raised to the episcopal dignity, all the works he intended to publish, he submitted to her judgment.

It was in this great city he formed an acquaintance with the learned Egyptians, particularly with Dioscores, high priest of Serapis. Synesius was still a pagan—it was there he was formed in the Hermetic science, and knew the treatise of Democritus on the physical secret. As this treastise is very obscure, Synesius made some annotations upon it, which he dedicated to this great priest; but they are not without that cabalistic darkness which is imposed on those who possess the secret, by a solemn oath, and is even extended to the mysteries of the platonic philosophy.

There are letters of Synesius, on the subject of alchemy, addressed to some philosophers, but he does not express himself clearly, lest they should fall into the hands of the prophane or vulgar. He was so scrupulous, as to reprehend severely his friend Herculeus, for having spoken plainer than he ought, of those secrets of philosophy which he had discovered to him.

Not content with the lights he had acquired in the city of Alexandria, Synesius wished to see Athens, and know personally if the Academy, the Lyceum, and the Gallery of Stoics, still equalled the reputation that Plato, Aristotle, and Zeno, had procured for them; but he was much disappointed. This celebrated city no longer preserved any thing but the names of the illustrious assemblies that once dignified it. There were artizans and merchants to be found, but none of the learned, or of the wise.

At his return from this voyage, Synesius settled in his native country, where philosophy, letters, and the chace occupied him. He did not wear the habit of a philosopher, according to the ancient usage, which was still preserved; and he refused to read, or have his works read publicly: his birth, and his modesty made him superior to these advantages, which were flattering to the vanity of common philosophers. Content with a tranquil life, he remained free and disengaged from any occupations or cares of the world. He solely endeavoured to preserve his mind in a perfect calm, far from every thing that could trouble his repose. It was not sloth or idleness that withheld him from business, for when it became necessary, he voluntarily devoted himself to the service of the whole city; in the midst of solitude preserving the desire of being useful to his neighbours and his country; and in the embarrassments of public affairs, he did not lose his taste for the study of philosophy.

The beneficent character of zeal for the public service, that Synesius always preserved, was the cause, that the city of Cyrenia, and four others, deputed him, in 397, to proceed to Constantinople, to represent to the Emperor Arcadius the deplorable state of his country, and to obtain assistance. He remained three years endeavouring to succeed in his mission, which at length he effected by making large presents.

The earthquake, in 400, which desolated Constantinople, obliged him to return to his country; there he gave an account of his negociation; and about this time, it is believed he was baptized. He went again to Alexandria, where he married, towards the year 403, and it was the patriarch Theophilus, who performed the ceremony.

If the cares of a family relaxed his attention to study, it did not diminish the brilliancy of his virtues; on the contrary, his reputation was so great, that the citizens of Ptolemaid, wanting a bishop, in 410, with one accord they fixed upon Synesius to fill the vacant chair, by which he had jurisdiction, as metropolitan, over the whole province, notwithstanding he was married. In vain his election was opposed; it was necessary to concede to the wishes of the people and clergy, who were seconded in their desires by Theophilus, Bishop of Alexandria. From this time he was obliged to quit his retreat, and enter into the multiplicity of cares attending ecclesiastical duties.

Until now, Synesius had been more a philosopher than a Christian, and was so little acquainted with the superior light of the Christian dispensation, that in comparing St. Anthony and St. Aimon, to Zoroaster and Mercury Trismegistes, he thought he had done the former great honour. But after the episcopal consecration, he joined all the dignity, and the active, vigilant life of a bishop, to the modesty of a simple believer; and although he had not been educated in the church, he perfectly knew how to preserve the faith, against heretics, and purity of manners against the false Christians; and all this with gentleness. He even applied himself to the conversion of the pagan philosophers, a work more difficult than the transmutation of metals. Yet he suceeeded in bringing over his friend Evagrius to the Christian faith.

He died between the year 416 and 431, as his successor, Evopsus, is named in the list of the council then held at Ephesus.

Three of the letters of Synesius are addressed to his friend Heliodorus, Bishop of Tricca, in Thessaly, who was born at Emesus, in Phœnicia; and who wrote the celebrated romance of Theagenes and Cariclea, and a treatise in verse, on Alchemy, which is printed by the learned Albert Fabricius, page 789, of the 6th vol. of his Greek Bibliotheca.

See Synesius's letters, 36, 142—57. and Tillemont's Ecclesiastical Memoirs.

RHASIS.

Rhasis, named also Mahommed Ben Zakara, a celebrated physician and chemist, was of the city of Rei, upon the frontiers of Corasan.

Although he was thirty years of age when he began to study medicine, he soon surpassed all those of his time, and was preferred as the most skilful physician to take charge of the famous hospital of Bagdad. He was in much esteem with Almansor, lord of Corasan. He was a skilful philosopher, a very excellent chemist, and had written twelve books upon chemistry; but very few have been published, even supposing all these to be his which are attributed to him. It appears that he was the first who introduced chemistry into medicine. His works served to form other Arabian physicians, and even Avicenna, whom we regard as their chief. It is said that he published at least two hundred and twenty treatises upon medicine; yet was poor, and lost his sight; two facts that have been alleged, with injustice, against his skill in alchemy, or medicine.

He died at an advanced age, in the year 932.

See Francis's Hist. of Medicine.

ALFARABI.

The middle of the tenth century was made illustrious by one of these celebrated men, who do honour to the sciences in which they engage. This was Farabi, or Alfarabi, one of those men of universal genius, who penetrate all sciences with equal facility. He did not confine himself to the reveries of the Coran, but fathomed the most useful and interesting sciences, and passed for the greatest philosopher of his time,

His adventure with Sifah Doulet, the Sultan of Syria, shews his character and singular talents. He was returning from a pilgrimage to Mecca, when, passing through Syria, the Sultan was surrounded with the learned, who were conversing with him upon the sciences.

Farabi entered the saloon where they were assembled, and did not sit down till the Emperor desired he should be seated; at which the philosopher, by a freedom rather astonishing, went and sat upon the end of the Sultan's sopha. The prince, surprized at his boldness, called one of his officers, and commanded him, in a tongue not generally known, to put out the intruder. The philosopher heard him, and replied, in the same tongue, "O Signior! he who acts so hastily, is subject to repent."—The prince was no less astonished at the reply, than by his manner, and the excellent energy of his action; wishing to know more of him, he began a conference among his philosophers, in which Farabi disputed with so much eloquence and vivacity, that he reduced all the doctors to silence. Then the Sultan ordered music, to recreate the assembly; and when the musicians entered, the philosopher accompanied them on a lute, with so much delicacy, that he attracted the eyes, and admiration of the assembly. But as they found he was a musician, at the request of the sultan, he drew out of his pocket a piece of his own composition; it was a piece allegro; he sung it, and accompanied it with so much force and spirit, and the company took such pleasure in it, that they all rejoiced to an excess of laughter. The philosopher, then, to shew the extent of his talents, changed to another piece, and accompanied it so tenderly, that the assembly were touched by it, and wept. To conclude, he changed to another measure, and put all the company to sleep.

It was in vain the sultan, who was struck with the merit of Farabi, wished to retain him near his person. Farabi set out, but it was to perish miserably. He was attacked by robbers in the woods of Syria, and in spite of his courage, was killed, in the year 954. But his works upon all the sciences, which are in great number, in the library of Leyden, as well as those on the hermetic science, make him be regarded as one of the greatest men that ever yet appeared among the Mahometans.

MORIEN.

Morien was a Roman, but we are assured that his works were originally written in the Arabic language, and that he lived under their dominion, in which, very likely, he died. If the story which is related of him be true, as it has every appearance of it; we see the Arabians did not fail to cultivate the practice of alchemy in Egypt, of which they were masters.

The history of Morien is simple, it is natural, but nevertheless very interesting. This philosopher was in Rome, his native place, where he studied under the eyes of a father and mother who tenderly cherished him. He led a peaceful life, formed in all the duties of Christianity. He heard of Adfar, a famous Arabian philosopher of Alexandria; he even saw some of his writings; and he was immediately seized with a desire to understand their meaning. The first impressions of youth carried him away, and he abandoned his paternal house, and set out for Alexandria. He arrived there, and sought with so much industry, that he at last found the house of the philosopher. He made known to him his name, his country, and his religion; and both appeared content and satisfied with each other; Adfar, at having found a young man whose docility might be depended upon, and Morien, at seeing himself under the discipline of a master, who promised to unveil to him the source of all treasures. The gentleness of the disciple engaged the master to conceal nothing from him.

The immense treasures of Adfar, his lights and acquirements in the most secret philosophy, did not hinder his death. After Morien had paid the last duties to his deceased master, he quitted Alexandria, not to return to Rome, but to go to Jerusalem. However, he only rested there for the time it took him to purchase a retreat near the city, where he could tranquilly finish a Christian life. He settled in this hermitage, with a pupil whom he no doubt intended to form for science.

In his retreat, the philosopher heard of the Soldan of Egypt, named Kalid, a wise and curious prince, lieutenant of the Caliph. The book of Adfar had fallen into his hands, and he made a close search, in all places in his territory, for some person who was of sufficient skill to explain it. And, as it happens at this day, many presented themselves, less to work to any purpose, than to profit by the great property the prince gave to those who promised him success.

Morien, who heard with pain, how much Kalid was deceived quitted his retreat, and went to Egypt, as much to endeavour the conversion of the Soldan, as to communicate the knowledge of Adfar's book. Upon the promises of Morien, the Soldan made him chuse a house, and Morien remained in it, till he

finished his process. The work being brought to its perfection, the philosopher wrote upon the vase in which he put the elixir: "He who has all, has no want of others;" and immediately quitted the city, and journeyed safe home to his hermitage.

At this news, Kalid went to the house in which Morien had dwelt, and found the vase containing the tincture; but what was his chagrin, on reading the inscription, to find that the hermit was not to be found.

Then, from being penetrated with regret at the loss of this true artist, he was filled with indignation at the false alchemists who had promised him all things, but executed nothing; so that he made an edict for the capital punishment of all pretenders. Then calling Galip, his favourite slave, "Galip," says the prince, "What have we to do?" "My lord," said his faithful servant, "it is good to hope, God will make us know the conduct we ought to pursue."

Kalid remained some years in these anxieties, till, being in chase, as usual, accompanied by his faithful slave, Galip found a devout hermit, at prayers, in a solitude: "Who are you?" said Galip to him: "From whence came ye, and where do ye go?" "I am of Jerusalem, the place of my birth," replied the good hermit; "and I have remained a long time in the mountains near to that city, with a holy man. There I have heard that Kalid was in pain to know how he could finish the Mystery of Hermes. I know this man is very skilful in that science, and I have quitted my country to inform the prince of it."

"Oh! my brother, what do you say?" exclaimed Galip; "It is enough, say no more, for I do not wish you should die, as the impostors have, who presented themselves to my master." "I fear nothing," said this good man; "If you can present me to the prince, I will go before him with confidence." Galip presented him; and the hermit informed Kalid, that he knew well he was in pain to accomplish the hermetic work; that he came to him to tell how he might attain it. That he knew, in the solitudes of Jerusalem, a sage hermit, who had received this supreme wisdom from God. "He has more than once confessed it to me," says he, "that he had this precious gift, and I have had the proof of it, by the quantity of gold and silver which he brought each year to Jerusalem.

Kalid could not avoid representing to him the danger to which he exposed himself, by making false promises, which had caused the death of many adventurers, who, to deceive princes, boast of knowing that, of which they are totally ignorant. But as the good hermit always spoke with the same confidence, without apprehensions of his menaces, Kalid was enkindled with desire, and upon hearing the description of Morien's person, he believed it was him, which was confirmed when he heard his name.

Upon the promise of the hermit, that he would engage to find Morien, Kalid commanded Galip to go himself with a sufficient escort. After many fatigues, they arrived at the mountains of Jerusalem, where they found the venerable Morien, who, under a rude hair-cloth, lived in continual youth, and in the most austere penitence. Galip knew him, and saluted him on the part of the prince. The virtuous hermit had no difficulty to comprehend the occasion of this visit. He offered freely to accompany him to Egypt;—they arrived there. But no sooner had the soldan seen Morien, than turning towards Galip, he could not resist expressing his satisfaction, this being the man he so long regreted. Full of joy at having found him again, he wished to engage him in a worldly situation. But Morien had other thoughts. He sought only the conversion of the prince, and the prince sought only riches.

Morien made known all the truths of Christianity, but he was not able to touch the Soldan's heart. The prince, content with possessing the source of treasure, made him seek a house suitable to the high value he had for him; and after many conversations, in which the pious philosopher vainly sounded the soldan's heart, he, notwithstanding, discovered to him at last, all that he had long desired with so much ardour.

We are ignorant what became of Morien; but his history and his conversations have been written, both by himself, and by Galip, the faithful slave of Kalid. Kalid has likewise left some little works upon this subject, which are printed in the collections of Hermetic Philosophy.

Bacon and Arnold, who appeared, one at the beginning, and the other at the end of the thirteenth age, have cited Morien as a writer, authorised among the Hermetic Philosophers; and Robertus Castrensis assures us, that he translated Morien's book into Latin, from the Arabic language, the year 1182.

AVICENNA.

Chorasan produced another celebrated adept at the end of the tenth century, Ebn Sina, that is to say, Avicenna was born at Bacara, the principal city of that province of Persia, towards the year 980; he made great progress in the mathematics, and by his uncommon aptness and facility of genius, even in the most sublime philosophy. He was only sixteen when he passed from the preparatory sciences to that of medicine, in which he succeeded with the same celerity: and it is said his sagacity was so great in the knowledge of diseases, he discovered that the illness

of the king of Gordia's nephew was caused by love, and by a stratagem discovered the object of his affections.

Medicine and philosophy were his principal occupations, they obtained so much credit for him, that the Sultan Magdal Doulet thought he could not do better than to place so penetrating a genius at the head of his affairs. He made him his prime Visier.

Avicenna drank wine freely, nothwithstanding the religion of Mahomet wisely forbids it altogether; his intemperence led to immorality and disorder, he was deprived of his dignities in the state, and died in 1037, aged 56. He was buried at Hamadan, a city of Persia, which was the ancient Ecbatana, then capital of Media.

His destiny gave rise to a proverb, that *he was a philosopher without wisdom, and a physician without health.*

There are extant six or seven treatises of his on the hermetic philosophy, perhaps some of them are only ascribed to him, in consequence of his being celebrated in all Asia. He had illustrious commentators on his writings in the twelfth and thirteenth ages. The European physicians for some time took him as their master in medicine; so that his writings were taught publicly in the schools until the re-establishment of letters, or rather until the reformation in medicine.

ALAIN OF LISLE.

This celebrated man, called the *universal doctor*, for the extent of his learning, resided at Lisle, and after a brilliant period passed in the university of Paris, of which he was one of the most illustrious doctors, retired to a cloister, as a lay brother, in order to be master of his time, and to devote himself entirely to philosophy. It is very likely that in this retreat, Alain practised the hermetic science.

There is reason to believe that he worked successfully: he died in 1298, aged more than 100 years; the editors of his works have not inserted what he wrote on this science, it was, however, printed separately, and is preserved in the *theatrum chymicum.*

ALBERT THE GREAT.

The universal genius of Albert, joined to a laudable curiosity in so great a philosopher, did not allow him to pass by the hermetic science without giving it due attention.

This learned man was born in 1193, of an illustrious family, at Lawingen in the Dutchy of Neubourg, upon the Danube; he was rather stupid in his early years, which has been the case with other great men. He was near 30, when in 1222 he entered the order of St. Dominic; he had then some difficulty to acquire the sciences, but his mind was hardly opened to study, when in six months he advanced more than another would in many years. His acknowledged merit induced his superiors to get him to teach in different houses of their order, and above all at Cologne, where he received Thomas Aquinas, in 1244 as one of his pupils. The year after, he went to Paris with this favorite disciple, for whom he had great affection, and took pleasure to form him in the sciences. Thomas, full of gratitude was equally attached to his master, and did not quit him when Albert returned from Paris to Cologne in 1248. He even participated in the glory Albert received, when the Emperor William of Holland, passing through the city in 1249, chose to honor Albert with a visit.

This great man continued always to apply himself to the sciences, but his prudence, which distinguished him not less than his knowledge, caused him to be chosen at Worms in 1254, provincial of his order. The disputes agitated between the mendicant order, and the University of Paris, respecting Episcopal rights, made it necessary for him as provincial to attend at Rome.

These matters were not yet settled, when at his return into Germany a superior post awaited him.—Pope Alexander IV. appointed him in 1259, to fill the chair of Ratisbon; Albert accepted it but soon perceived that the episcopal dignity, whose rights it was then necessary to defend with an armed hand, was not suitable to a man reared in the tranquillity of the cloister. He had tasted the sweet and seducing leizure of the sciences, and especially of philosophy, which requires the entire man; and was often abstracted even from his personal wants. It was an irresistible attraction, that impelled him towards studious retirement.

Albert resigned his Bishopric in 1262, he retired to a delightful retreat at Cologne, and continued his application to study.

It is in vain that the historians of his order, argue that Albert never applied himself to the Hermetic Philosophy. His books alone speak for him, and I mean books which are his, incontestibly. As a physician, he carefully examined what regards Natural History, and above all the Minerals and Metals. He made many singular experiments, which produced his book, "Secret of Secrets," printed four or five times since the first edition at Venice in 1508. The following passage is adduced to disprove his alchemy: the skilful philosopher assures us, in his works, that he essayed gold and silver, which an alchemist had made, they re-

sisted six or seven fusions but in the eighth passed into scoriæ; now in the very same chapter whence this weak argument is taken, Albert acknowledges the possibility of metallic transmutation, provided the artist knows how to imitate nature.

Less ignorant in natural curiosities than his contemporaries, they reported him a magician, the common appellation of more than ordinary attainments, in the gross ignorance of the 13th age: even long after his death, this reputation attended his memory. We find that the Great Chronicle of Belgium, published in 1480, records him *magnus in magia, major in philosophia, maximus in theologia.*

There is one story of his magical abilities extant in the history of the University of Paris.

It is related that William Count of Holland was prevailed on by this great Philosopher, to honour his house at Cologne, by a visit, and allow him to entertain this prince with a supper. Albert had tables laid in the convent garden, although the season was winter, and at that time extremely rigorous; the earth was covered with snow, and the courtiers who accompanied William, murmured at the imprudence of Albert, who exposed the prince to the severity of the weather; suddenly the snow disappeared, and they felt not only the softness of spring, but even the parterre was filled with the most odoriferous flowers, the birds as in summer flew about or sung their most delightful notes, and the trees appeared in blossom. Their surprise at this metamorphose of nature, was considerably heightened, when after the repast, all the softness of the air, the flowers, the singing of birds, the delightful spring ceased—every thing disappeared in a moment, and the cold wind began to blow with the same rigour as before.

By a fatality, sometimes attending excessive application, of which the history of the learned, furnish too many examples, Albert about three years before his death, was deprived of his memory, and totally forgot every thing he knew, with the exception of the essential duties of religion, in which he persevered always, until the end of the year 1280, when he died at Cologne, aged 87 years.

See Histoire l'Universite de Paris 1255, 3 *tome, p.* 213. *Quetif et Echardus Bibliotheca Dominicanorum, tom.* 1. *Albert Mineralium, lib.* 3, *cap.* 9, *and Tolameus in Historia Ecclesiast. lib.* 2, *cap.* 17.

THOMAS AQUINAS.

Albert the Great had in St. Thomas a pupil, to whom he would discover every thing he held most secret; perhaps he loved him because he found in him a great depth of piety, joined to an extreme maturity of intellect that merited all his instructions.

His docility was as great as his birth, which he derived from the Counts of Aquinas, one of the first houses of Naples.

He died in March 1274, at fifty years of age, just as he was summoned to the General Council at Lyons. He carefully avoided, in all his works of theology, the appearance of alchemy, persuaded of the dishonour it would bring to his name, with those who hold the least tendency towards it, as the height of human folly.

There are some alchemical treatises ascribed to him, which he did not write; but there are others that cannot be doubted. That of the *Nature of Minerals*, is not worthy of so great a philosopher; nor the *Comment on the Turba*. But his *Treasure of Alchemy*, addressed to Brother Regnauld, his companion and friend, is genuine. He cites Albert in this book, as his master in all things, especially in Hermetic philosophy. He addressed other books to Regnauld, on some curious sciences, amongst which is a treatise on Judicial Astrology.

Saint Thomas wrote with neatness and precision. His leading character is secrecy; to preserve this important operation inviolable from unworthy men, none other but the children of light, who live as in the presence of God, being fit for the knowledge, or charge of so great a mystery.

He recommends the salvation of souls, and Christian duties of prayer and preaching, rather than an application to a science that can only procure some temporal advantages.

In his works of Theology, he says, "*It is not lawful to sell as good gold, that which is made by Alchemy.*" And yet, when he speaks of philosophy, he testifies, "that the aim of the alchemist "is to change imperfect metal into *that which is perfect;*" and, "*that it is possible.*"

These are contradictions, unless he refers to the *law* of jurisprudence, in which there is no admission of the fact, that perfect gold can be made by art.

He was named the Angelical Doctor, for his religious works in Theological Casuistry, and the scholastic learning of these times.

See Thesaur. Alchim. cap. 1, 2, 8; 22, *quest.* 77. *article* 2, *lib.* 4, *meteorum initio.*

BACON.

Roger Bacon was the first Englishman who is known to have cultivated alchemical phisosophy. He was of that superior and penetrating genius, that acquires a science, and fathoms it to the bottom, until its main principles are demonstrated. He was acquainted with *theology* in its depth, and nothing was strange to him, not only in such necessary sciences, as *medicine and physic*, but even of those which being only of curiosity, were almost unknown in his time. *Mathematics, geometry, mechanics, perspective and optics*, were his occupation and delight. He penetrated into *chemistry* almost as far as any have done after him.

This learned man was born in 1214, near Ilcester, in Somerset. He made extraordinary progress in the preliminary studies, and when his age permitted, he entered into the order of St. Francis; this was the custom of the times. After his first studies at Oxford, he went to Paris, where he learned mathematics and medicine; and at his return, he applied himself to *languages* and *philosophy*, in which he made such progress, that he wrote *three grammars*, Latin, Greek, and Hebrew. He understood perfectly, and even explained the nature of optic glasses, upon which he wrote a very curious treatise, and shewed their force in burning combustibles at a considerable distance.

We see, by what he wrote on *perspective*, his extensive knowledge of optics, in all its branches. He speaks solidly of the *reflection* and *refraction of light*. He describes the *camera obscura*, and all sorts of glasses that augment or diminish objects, in approaching them, or removing them from the eye.

He has even known the use of the optic tube, or *telescope*, which is supposed a modern invention. Bacon was almost the only *astronomer* of his time; he remarked a considerable error with regard to the solar year, which had encreased from the time of the Julian reformation. Bacon proposed a plan for correcting it in 1267, to Pope Clement IV. who, though skilful, did not put it in practice. But it was on the same plan, three centuries after, that the Calendar was corrected by order of Pope Gregory.

The penetration and the activity of Bacon did not rest in these sciences; he turned to *mechanism*, and searched into its principles to the bottom; and as Archytas made a wooden pidgeon to fly, so he, it is said, contrived *a machine to rise in the air*, and convey a chariot more speedily, than if drawn by horses. He knew the art of *putting statues in motion*, and to draw *articulate sounds* from a *head of brass*. In chemistry he discovered the properties of gun-powder; he described the matter of which it is

composed, and the extraordinary effects it produces. So many inventions from one man would be incredible, if his own writings did not attest them.

Should we be surprized, if all these prodigies obtained for him the name of *magician*, in an age of ignorance and superstition. Even the friars of his own order refused to let his works into their library, as if he was a man who ought to be proscribed by society. His persecution encreased, till, in 1278, he was imprisoned, and this philosopher was obliged to own that he repented of the pains he took in arts and sciences. He was constrained to abandon the house of his order, and to form a retreat where he might work in quiet. This house is shewn to every curious visitor of Oxford to this day.

He died in 1292, aged 78. We have few of this great man's works printed; but the libraries in England preserve several in manuscript.

See Opus Majus, folio. Lond. 1735.
Epistle to John Bishop of Paris.

RAYMOND LULLY.

Among the philosophers, few have made so much noise as Raymond Lully. His story, family, person, and learning, make him a sort of prodigy. Of an illustrious house, originally of Catalonia, he entered the army, after the example of his father, who served under James I. King of Arragon, in 1230, at the taking of Majorca and Minorca from the Saracens, where, partly by purchase, and partly by the gift of the King, he possessed considerable estates.

His son Raymond was born in 1235, and as it was not customary for the nobility to be studious; Raymond, after a short course of education, was satisfied to follow the court of King James II. who made him Seneschal of the Isles, and Grand Prevot of the Palace. Two male children, and one girl that he had by an advantageous marriage, did not at all fix his affections. He cast his eyes upon a lady, whose least qualification was extreme beauty, superior to all the rest of the court. He was assiduous about her person, who was the object of his desires. He solicited, he wrote billet-doux and verses, but made no progress. The Signora Ambrosia Eleonora de Castello, for that was the name of the virtuous lady, tired, with the assiduity of a lover who was so importunate, sought to cure him by coldness, which, far from rebuking Raymond, served only to inflame his ardour. At last, this impassioned courtier having sent her a piece of

poetry, in which he particularly described the beauty of her neck, she took the opportunity to recall him to reason. She informed him, in a very polite letter, which she wrote in the presence of her husband; "That being a lord of great spirit, worthy of the esteem of all those who were most distinguished at court, she was astonished he could be attached to a person who so little merited his attention. That as she loved him much more sincerely than she made appear, she counselled him to raise his vows towards the Eternal Being, instead of fixing them upon a transitory creature. But since her bosom had wounded his heart, she hoped very soon to cure him, by exposing it naked to his view, in order to afford him an opportunity of knowing the object of his praises."

Raymond did not comprehend the sense of this letter; he flattered his passion ingeniously, and by his extravagant attentions to Eleonora, she was convinced it was time to remedy his delirium. By her husband's advice she gave him an interview: She at first addressed him with every argument to remove his chimerical passion, but found that he, on the contrary, was ardently promising himself success. She then asked him what he hoped by attaching himself to pursue her so steadfastly. I hope, said Raymond, to possess the finest and most beautiful person in Europe. You deceive yourself, then, my lord, said Ambrosia, and here is the proof:—at this she bared her bosom, so beautiful in his imagination. What was his horror at finding it *all ulcerated with a cancer:* "Behold," said she, "and judge, if this miserable body merits your eulogies and esteem. I counsel you, once more, my lord, to fix your affections on that, which is truly worthy of your esteem, the grand object of a Christian soul."

This sight touched the heart more than the eyes of Raymond; and, after expressing to this excellent lady, how much he felt for her misfortune, he withdrew to his house, and feeling his heart altogether changed from what it was before, he threw himself at the foot of the Cross, resolved to consecrate himself to the service of God. Full of this Christian determination, he passed a more tranquil night than he had been accustomed to; and, during his sleep, he thought he saw Jesus Christ, who, with a particular grace, said to him, "Raymond, follow me from henceforth." This vision being repeated, he judged it was the finger of God. Raymond was then thirty years old; it was the year 1265. He was Grand Seneschal, that is, Master of the House to the King, which is one of the most noble situations about Court. He enjoyed the favour of his sovereign, and might aspire to any honour for himself or his family. Nevertheless, the attraction of Divine grace was much more powerful in him, than that of a great establishment, and the most flattering hopes. He soon arranged his affairs, divided so much of his estate among his family as enabled them to live honourably according to their rank; and distributed the rest to the poor. Retiring to

a small dwelling on Mount Aranda, near his estate, he prepared himself to labour for the conversion of the Mahometans, by studying their books in the Arabic language. After six years, he set out, with a servant who could speak the language, and was a Mahometan; but he, understanding that his master intended to dispute against the Coran, formed the desperate resolution to assassinate him the first opportunity. He soon seized a moment, in which he stabbed the unsuspecting Raymond, plunging a dagger in his breast; and would have repeated the blow, but that a pious anchorite coming by, assisted to disarm him. Instead of putting him to death, Raymond consented, with reluctance, to commit him to prison, where he shortly after strangled himself, in a furious rage full of disappointment that he had not succeeded in destroying the enemy of his religion.

Happily the blow was not mortal; and when Raymond was recovered, he returned to his beloved solitude. In 1726 he founded a professorship in the convent of Saint Francis, at Palmes, for the Arabic language, to serve towards converting the infidels.

It was in 1281 that Raymond went to Paris, where he became acquainted with Arnold Villa Nova, from whom he obtained the first rudiments of the secret; and he continued in that city for some time, teaching philosophy and the sciences in a new method, since called the *Lullian art*. From Paris he travelled to Rome, where he arrived in April, 1287, just after the death of the Pope, whose patronage he expected, to establish the study of the Oriental languages, in the monasteries, for the purpose of propagating the faith. He, therefore, returned to Paris, disappointed of his hopes.

In 1291, he visited the King of Majorca, at Montpellier, and there he found his friend *Arnold*, who was at the head of the faculty of medicine in that city.

His travels were not fruitless, as he wrote and taught publickly wherever he stopped. He was still, however, unsatisfied, and did not give up his desire for the conversion of infidels. He set out for Rome, and staid on the way, for some months, at Geneva. With all his solicitation, he could not obtain from Pope Nicholas II. the establishment he desired for the Oriental languages. These disappointments made him think he should go himself to announce Jesus Christ to the Infidels. With this design, he returned to Genoa, to take his passage into Africa.

He put all his books and effects on board a ship, and was ready to embark for that part of the world, when a sudden fear seized him, and made him change his resolution. His regret at giving way to this view of danger, threw him into a fit of sickness; and when he was recovered, in order to repair his fault, he sailed in the first vessel bound for Tunis. Immediately on his arrival, he disputed with the chief ministers of religion there, and was soon after arrested and condemned to death, as

a seducer of the people. He would have received the crown of marytrdom at that time, but that a learned Arabian, who loved him, interceded with the King, remonstrating against putting so great a man to death. The sentence was accordingly changed iuto banishment. He was therefore obliged, immediately to quit the kingdom, on pain of death if he returned. It was in 1293 that he arrived in Genoa, from this disastrous mission, and from thence he went to Naples, where he met *Arnold Villa Nova*; and being in controversy with him against the possibility of transmutation, the fact was proved to him by an experiment. He remained at Naples during the year 1294, teaching his short method of acquiring the sciences. After this he passed some time at Rome, still labouring to execute his project for establishing the study of Eastern languages; in which attempt, he found that Boniface VIII. was too much occupied with the difficulty of maintaining his temporal authority, to give him any assistance.

Raymond now gave up all hopes of success at Rome. He went to Milan, a quiet city, suited to the retirement of a philosopher, and there continued to practice some chemical operations; In his *Book of Mercury*, he relates, that he endeavoured to obtain a solution of that metal, at Milan, in 1296; and the house where he lived is still shewn in that city. He next travelled to Montpellier, and was received with distinction by Raymond Gauffredy, General of the Order of St. Francis. He obtained letters of association, as a benefactor to the order, the superiors of which were put under his direction, and he taught his method of science in their houses. He was still disquieted for the fate of his plan, and successively addressed the Kings of France, Sicily, Majorca, and Cyprus; but all was in vain!—— Never was a more active life; he taught every where he went; and preached in Cyprus against the Schismatics, for which he had the good fortune to be persecuted.

At length he returned to Paris, in 1308, where he conversed with the celebrated Dr. John Scott, who was called the subtle doctor. He had the satisfaction to find that King Philip had the Oriental languages taught in the University of Paris. This induced Raymond to proceed next year to Ferdinand IV. King of Castile, to engage him to join with the King of France in recovering the Holy Land; and to prove his zeal, he ventured again to Africa, landed at Bona, formerly called Hippona, the ancient diocese of St. Augustine, and in spite of the opposition of the Infidels, its inhabitants, he did not leave it till he converted seventy followers of the philosophy of Averroes. From thence, taking his road to Algiers, he converted many Mahometans; but the persecution he suffered in this city, went to a much greater height:—they put a bridle in his mouth, as if he was a horse, and deprived him, by this means, of the free use of his mouth for forty days, he was then publicly beaten, and ex-

pelled from the kingdom. He had no other road but to return to Tunis, where sentence of death awaited him since 1292; but he remained concealed, and in a short time went to Bugia, where he publicly announced the Gospel.

The Mahometan doctors apprehending the success of his preaching in that city, had him arrested, and placed in confinement. They went in a crowd to the prison, to persuade him to take the turban. The controversy lasted for some time, and neither party were persuaded; upon which they liberated him from captivity, and considering him a dangerous character, who disturbed the public peace, put him on board a vessel bound to Genoa.

In this voyage, he was shipwrecked within sight of the port of Pisa. He, and all on board, were saved; but he lost his effects, and fell sick at Pisa, where he was carefully attended by the Dominicans. He was recovered at the time that a General Council was held at Vienna, in 1311; and hoping to obtain success in some propositions he had to make, he attended it. It was in this city he received letters from Edward, King of England, who ascended the throne in 1307, and Robert, King of Scotland, who both invited him, with much persuasion, to visit their realms. Raymond hoped to encourage these princes to assist him in his views against the Infidels, and he soon arrived at London, where he had apartments given him in the tower.—He promised the King to supply all necessary sums of money for carrying his project into effect, and he was now pressed to fulfill his proposals. Raymond accordingly transmuted base metal into gold, which was coined, at the mint, into six millions of *Nobles*, each worth three pounds Sterling at the present day. These coins are well known to Antiquarians, by the name of the *Rose Noble*. They prove, in the assay of the test, to be a purer gold than the Jacobus, or any other gold coin made in those times. Lully, in his *last testament*, declares, that in a short time, while in London, he converted twenty-two tons weight (about 50,000 lb.) of quicksilver, lead, and tin, into Gold.

He sent to King Robert, of Scotland, a book of *the art of transmuting metals*, in which he mentions *a codicil* sent by him to King Edward, in 1312.

Robert Constantine, who wrote a *History of Medicine*, in 1545, observes, that he found *public documents*, by which it appeared that Raymond Lully made gold, in the tower of London, by the order and licence of the King; and that the coin was, in his time, called the Raymond Noble; and Dr. Edmund Dickenson relates, that the workmen who removed the cloister, which Raymond occupied, at Westminster, found some of the powder, by which they enriched themselves. The historian, *Camden*, who was not too credulous, records, that these Rose

Nobles were coined of gold made by Raymond Lully, as quoted in page 242, of Borrichius's Rise and Progress of Chemistry.

There is an argument against these facts, drawn from Lully's book of The Great Art of Science, part the 9th, chapter of Elements, in which he says, "one species of matter cannot be changed into another; and, that "the gold of alchemy has but the semblance of that metal." But it is very true, that without a similarity of species, there could be no transmutation; and all other appearances of it in diverse species, are fictitious.—John de Meun, Cremer, and John Rupecissa, who were cotemporaries of Raymond, had no doubt of his being an adept.

Raymond Lully had now a sufficient proof, that Edward, who was governed by unworthy favourites, would not emulate his father's heroic virtues, and instead of entering into plans for the advancement of Christianity, Raymond found himself almost a prisoner. He therefore fled out of England privately, in 1215, and travelled to Messina and Majorca. Here he resolved to set out again for Africa. His friends saw, with pain, an old man of seventy-nine embark on this perilous voyage, from which they could never hope to see him return. They accompanied him to the port from whence he sailed for Egypt; arrived there; travelled to Jerusalem, and back to Tunis; there he found many friends and disciples, whom he had converted. He exhorted them to persevere, and departed for Bugia. This was the termination of his apostolic labours, and God crowned him here with the martyrdom he had always desired. From the time of his arrival at this city, he was not content with catechising in private, but publicly proclaimed the Gospel. This Christian generosity, and invincible courage, which nothing could daunt, irritated the Sovereign and people to such a degree, that, rushing upon him in a croud, they covered him with blows; and on his retiring towards the port, he was overwhelmed with a shower of stones. The night following, some Genoese merchants, whose vessel lay in the adjacent river, obtained permission to take up the body, which they found had some remains of life. They carried him on board a ship then on the point of sailing. In two days they arrived within sight of Majorca, just as the blessed Raymond expired, on the 29th of June, 1315; he was then aged 81 years.

His remains were brought to his family chapel, in the church of St. Ula, attended by the viceroy, and principal nobility.

The labours of Raymond are prodigious, when we observe, that his travels, voyages, and public teaching, did not prevent him from writing five hundred treatises on various subjects, especially of grammar, rhetoric, logic, analectic, morals, politics, civil and canon laws, physics, metaphysics, music, astronomy, medicine, chemistry, and theology: all have been well written by this learned man.

See the testimony of Cremer, abbot of Westminster, in Theatrum Chymicum, for the transmutations in England; also, Camden's Britannia; and Selden, in Mare Clausus, libro 3, for the Rose Noble. Bergeman Opuscules, tom 4, p. 126. Petty Fodinæ Regales, for the edict of Henry VI. King of England, in letters patent to Lords, Nobles, Doctors, Professors, and Priests, to engage them in the pursuit of the philosopher's stone, especially the Priests, (says the pious King), who having the power of converting bread and wine into the body and blood of Christ, may well convert an impure into a perfect metal.

ARNOLD VILLANOVA.

THERE is a contest among the learned, whether Arnold was of Catalonia, Milan, or France; and there is an equal doubt respecting the time of his birth; but it is probable he was born about the year 1245, and died about the year 1310; for this reason: Pope Clement V. wrote a circular letter, in 1311, at the time of the General Council at Vienna, conjuring those who lived under his authority, to discover, if possible, and send to him the *Treatise on Medicine*, written by Arnold, who promised it to the Holy Father, but died before he could present it.

Arnold studied medicine at Paris for twenty years; he then lived ten years at Montpellier; after which he spent not less than ten years in visiting the universities of Italy. He even went into Spain: but hearing that Peter, of Apono, his friend, was imprisoned there by the Inquisition, he withdrew, and remained under the patronage of Frederick, King of Naples and Sicily, where he wrote some tracts of Medicine, and his Comment on the School of Salerno These studies and travels, for the space of forty-five years, leaves about twenty years, for his age, when he began, at Paris, the serious study of physic.—— There is more certainty in ascertaining the time of his death; for, in 1309, James II. King of Arragon, sent him to Pope Clement V. to confer respecting the title of King of Jerusalem, to which James believed he was entitled; and, in 1311, the Pope wrote the circular letter, for discovering the treatise of the deceased Arnold, whose death is then fixed between the years 1309, and 1311.

His country is most probably Languedoc; for, *Symphorien Champier* asserts it, from the tradition he heard of him, during his residence in that province, in the fourteenth century. And the learned Olaus Borrichius, who travelled in France, assures us, that he knew a descendant of Arnold's, Monsieur Villeneuve de Montpesat, one of the first barons of Provence, who, in 1664, at Avignon, made some experiments before him, that proved he had inherited the Hermetic philosophy. He acknowledged Arnold Villanova for one of his ancestors.

Borrichius relates, from the same authority, that the science had been communicated by Arnold to his brother, Peter Villanova.

Arnold had an extensive mind: he learned from the Arabs of Spain, their language and sciences. He wrote strictures on the *Monastic State*, and the *Service of Religion;* and asserted, that works of divine faith and charity were more agreeable to God than the sacrifice of the mass.

No one disputes his skill in Hermetic philosophy;—Not only his works speak for him, but we have the testimony of the celebrated Jurisconsult John Andre, his contemporary, who says: "In this time appeared Arnold de Villeneuve, a great theologian, a skilful physician, and wise alchymist, who made gold, which he submitted to all proofs." "*He testifies the genuine conversion of iron bars into pure gold, at Rome.*" Arnold has also the character of writing with more light and clearness than the other philosophers. But all this wisdom did not shelter him from the fate of mortals; for, in travelling from Italy into France, to Pope Clement V. who required his presence at Avignon, he died, and was interred at Genoa.

See Du Boulay's Hist. Paris, tom 4, *p.* 121, *& 2 p.* 166. *Borrichius de ortu et progressus, chemia.* 129. *J. Andreas ad speculum; Rubri de crimine falsi. Oldradius concilio,* 69. *Panormitan, decretal. Fabianus sect.* 5, *no.* 8. *Opreris Arnoldi de Villa Nova, folio* 1509.

JOHN RUPECISSA.

He was one of the most extraordinary of the *Hermetic Philosophers.* He was born of a noble family, one of whose descendants was the illustrious and learned Father *Don Bernard de Montfaucon*, who was the honour of literature in his time.

John Rupecissa was altogether out of the line of ordinary men; he was filled with the spirit of prophecy, and in denouncing the fate of nations, the crowned heads thought him their enemy. Pope Innocent VI. was reprehended by him; he therefore imprisoned him, in 1357. The manner of his death is not known, but *he professed himself an adept in the secret chemistry*, by several works on that science, which are printed:—they are considered obscure.

See Wading Annales Minorum, ad annum, 1357.

POPE JOHN, XXII.

He was born at Cahors, in 1244, not of a mean family, as some writers have recorded, but of noble birth. He was cotemporary with Lully and Arnold; he had an acute mind, with a sweetness of manner, and natural eloquence cultivated by a great depth of study. Historians make no difficulty to acknowledge that this pope wrote, in Latin, the transmutatory art of metals; it is recorded, that he worked at the practice of the hermetic philosophy, in the city of Avignon; where he held his chair until his death, which happened in 1334, and he made there two hundred lingots that weighed each, one quintal.

The calculation is easy; two hundred lingots made 10,000 lbs. troy weight. The present actual value of gold on an average of all Europe, is about five pounds ten shillings per ounce, at which rate, 120,000 ounces is worth 660,000 pounds British sterling.

Should we then be surprised that there was found in the treasury of this Pope at his death, eighteen millions of florins in gold, and seven millions in jewels, and sacred vases, as recorded in history?

Notwithstanding his writing a treatise on alchemy, and making these transmutations, such was the mischief arising in his time from the impositions of pretended alchemists, that he issued a bull condemning all traders in this science, as imposters, stating *that they promise what they do not perform.*

Joannes scripsit quoque latino sermone artem metallorum transmutatorium, quod opus prodiit Gallice, incerto translatore Lugduni, anno 1557, *in* 8*vo. Franciscus Pagi breviarium de gestis romanorum pontificum tom.* 4, *in Joanne XXII. No.* 88 *in* 4*to.*

CREMER.

There are few nations that have produced more disciples of occult philosophy than England. John Cremer Abbot of Westminster London, was one of the most celebrated artists of his age, he worked thirty years to obtain the object of this secret science; the obscurities of the hermetic writers, which he could not clear up, had cast him into a labyrinth of errors; the more he read the more he wandered, at last tired with the loss of his money, and much more of his precious time, which he should have employed to better advantage; he set out to travel; he arrived in Italy, and had the good fortune to meet Raymond Lully, with whom he formed a strict friendship, he remained some time in company with this pious philosopher, edified by his

penitent life, and instructed by the lights he drew from his conversation, nevertheless though Raymond conversed cordially with the abbot, and explained himself freely, he did not entirely discover the essential points of the operation. Cremer was insinuating and affectionate, he perceived that Lully's zeal for the conversion of the infidels extended to the false enthusiasm of exciting open war against the mahometans, who were then spreading throughout Asia, Africa, and Europe; he easily persuaded him to visit England in the prospect that King Edward by his assistance would distinguish himself in the cause he had at heart.

Raymond had in vain addressed divers princes, and as his last resource, he accompanied his friend Cremer to England, and lodged in his Abbey of Westminster, where he worked and perfected the stone which Cremer had so long sought without success. He then made no more difficulty to present Raymond to King Edward. Cremer had informed this prince of the great talents of the illustrious stranger, and he was received accordingly with much regard and attention.

Raymond made these conditions only when he communicated his treasures, "that they should not be expended either in the luxuries of the court, or in war, with a Christian prince; and that the king should go in person with an army against the infidels.

Edward, under pretence of doing honor to Raymond, gave him an apartment in the tower of London, where the philosopher again repeated his process: this was in reality an honorable prison, and from the time Raymond satisfied the king in every thing he desired, he no longer heeded the object, which Raymond was desirous to have executed. This was enough to convince Raymond that misfortune must attend a prince who evades his promise, and penetrated with disappointment and grief, he found means to escape from the tower and quickly departed from England.

Cremer, whose intentions were sincere, was not less grieved than Raymond, but he was subject to the king, and could only groan in silence for the conduct of his sovereign. He declares in his testament, his extreme affliction at the event, and his monastery, daily offered up prayers to God for the success of Raymond's cause.

Cremer lived long after this, and saw part of the reign of king Edward the III. the course of operations which he proposes in his *testament*, with apparent sincerity, is not less veiled than the most obscure authors.

See Museum Hermeticum, 4to. Franc. 1677.

BASIL VALENTINE.

In the beginning of the 15th century is placed, Basil Valentine, a benedictine monk of Erfurt in Germany in the electorate of Mayence, one of the most illustrious of the adept philosophers. It was supposed that this name was fictitious, for the purpose of concealing some accomplished artist. But the history of the city of Erfurt, published by I. M. Gudenus, who carefully examined the public documents of this city, assures us of the existence and name of this philosopher, who in 1413, lived in the abbey of St. Peter, and distinguished himself by a profound knowledge of nature; this is all that is known of him, a few particulars only of his life are to be met in his writings.

His numerous works, which have been translated from the German, into Latin, French, and English, shew him to have been extremely laborious in chemistry, and that he knew how to join the practice of the hermetic science, to the duties of religion.

He inclosed his writings behind a pillar of his abbey church, where they remained until a storm of thunder which broke the pillar discovered them.

The most antient system of chemical philosophy, is preserved in the detail of experiments, by Basil Valentine: *every subtance*, placed in the fire, yields a spirit, which he calls *mercury*, an inflammable principle, *named sulphur*, and the most fixed part, he calls salt.

He extols antimony as the source of excellent medicines, to those who know the secrets of alchemy, but that otherwise it is a poison of the most powerful nature.

Eadem ætate (scilicitamo 1413*) Basilius Valentinus, in divi Petri monasterio vixit arte medica, & naturali indagatione admirabilis. Joannes Mauritius Gudenus in historiæ Erfordiensis, in 4to. Erfurti,* 1675.

ISAAC OF HOLLAND.

In the same age, Isaac the Hollander, and his son, worked with great success: the celebrated Boerhaave, who will be acknowledged a sound judge in these matters, bears testimony to their skill. They are not only the first known Dutch alchemists, but they carried it so far, that Paracelsus, in the 16th century, and the illustrious Mr. Boyle in the 17th, have the honor of many curious operations which they copied from these two experienced artists.

The principle subjects of their labours were the metals, and their writings, most of which are printed, shew with what care they worked, describing the minute particulars of each process. Their lives are almost unknown, buried in the obscurity necessary to adepts, they were occupied in the practice of the hermetic science, and their study or laboratory was the daily scene of their industrious lives.

They are placed in the 15th century by conjecture, from their not quoting any philosopher subsequent to that age, they speak of *Geber*, *Dastin*, *Morien*, and *Arnold*, but no philosopher more modern than these appears in their works. Yet as they speak of aquafortis, and aqua-regiæ, which were invented in the 14th age, it is most probable they lived towards the beginning of the fifteenth century.

See Boerhaave's Elements of Chemistry, 4to. London.

JOHN DE MEUN.

This poetical adept was of a good family, and flourished at the court of France in that age, when all people of rank were addicted to the study of the secret chemistry. Pope John XXII. at this time, was one of the most zealous disciples of the curious sciences, and above all, of the hermetic philosophy.

John de Meun was born about the year 1280, at Meun upon the Loire, four leagues from Orleans: he was sometimes called *Clopinel*, from a defect in one of his legs: at two or three and twenty, he had acquired much information in the sciences of astronomy, arithmetic, philosophy, chemistry, and theology; he had read attentively all the best authors, and as his manners were agreeable, though sometimes too free in satire, he became a favourite at the court of Philip; and always had access there from the esteem of the nobility. He was unmarried, and although he was in the enjoyment of those favours, he irritated all the ladies of the court, by his severe verses on the sex; they resolved to punish him, and accordingly a number of them were provided with rods, against he appeared in the apartment of the king, determined to flagellate him, but his wit helped him out, for addressing the ladies, he told them, he would voluntarily suffer the intended punishment; but as the verses alluded to, were only against unprincipled females, he did not expect disapprobation from the virtuous ladies present, but would request that she whom he had offended most, should have the pleasure of striking the first blow. This finesse saved him, and afforded much plea- to the public.

It was about this time 1300, that he published the celebrated *Romance of the Rose*, which attracted general attention; men of pleasure read it as a voluptuous love tale, and the admirers

of meer romance esteemed it; while the adepts saw beneath the ornament of stile, and incidents, the process for the stone for the philosophers.

The plan of this poem is ascribed to William de Loris of Gascony who wrote the first part, he died in 1260, aged 26.

The Romance of the Rose, as well as some other of the works of John de Meun, evinced a knowledge of the hypocrisy and vices of some monks of his time, and his remarks frequently brought him into danger, The *Sermon of Genius*, chaplain and confessor to Dame Nature, in the Romance, is not only an exposition of the principles of chemistry, but a satire on the preachers of the day, who for popular admiration, say unintelligable things rather than plain truths. From verse 16914 to 16997 there is much chemical information. Besides this he wrote two other treatises expressly alchemic, which together compose 1800 verses, the first is the "*Remonstrance of Nature, to the erring Alchemist*," the other is "*The Reply of the Alchemist to Nature.*" —— There is a letter in this author's name, which seems to be taken from Raymond Lully's works, and is dated Mons, 1432. This shews it is not his, as his death is supposed to have been about the year 1365. He shewed the same satirical wit in dying, as in his life, by exposing the cupidity of the monks. He chose by his will, to be interred in the church of the Jacobins, and as an acknowledgment, left them a coffer, that appeared to be filled with precious things, at least by its weight; but he ordered that this coffer should not be opened till after his funeral. The monks failed not to raise this treasure, the moment after the funeral was duly solemnized; and, touched with the piety of the deceased, they assembled in great numbers, to open the coffer, and offer up thanks to God.

They found, to their great disappointment, that the coffer was filled with large pieces of slates, beautifully engraved with the figures of Geometry and Arithmetic. At this, the Fathers' indignation rose, and they were about to remove his body from their walls; but the Parliament being informed of this inhumanity, obliged the Jacobins, by an arret, to leave the deceased undisturbed, in the honourable sepulchre of the cloisters of their convent.

The famous English poet, Geoffrey Chaucer, translated the Romance of the Rose into English verse; it is printed in folio, with his works.

See Thevet's Lives of Illustrious Men.

PETER BONO.

This adept, born in Lombardy, was an inhabitant of Pola, a seaport of Istria, where he says he made the much desired transmuting metal of the sages, in the year 1330, and wrote a complete treatise on the art which he published. Lacinius, a monk of Calabria, has printed a faithful abridgment of it.

See Mangeti Bibliotheca Chemica Curiosa, 2v, fol. Cologne, 1702.

THE MONK FERARIUS.

About the beginning of the fourteenth century, this Italian artist gave to the world two treatises; the first, *Of the Philosopher's Stone;* and the second, *The Treasure of Philosophy.* They are printed in the *Theatrum Chemicum, 6 vols. 8vo. Strasburgh,* 1661.

FLAMEL.

Nicholas Flamel was born at Pontoise, in the time of Philip, whose reign commenced in 1328. His parents were poor, and left him little more than the house in Paris, which he continued to possess till his death: he bequeathed it to the Church: it stands in the Notary-street, at the corner of Marivaux-street, opposite the door of St. James's church, which is called the Marivaux door, from the name of the street.

Flamel's father had not the means of giving him much education. He earned a livelihood at Paris, as a scrivener, copying deeds and writings in Latin or French. In his time, the business of copying books employed a numerous class of persons, as printing was not then invented.

It appears from Flamel's will, in which he is entitled a scrivener, that his riches never made him change his profession. He shewed a good natural genius, by his proficiency in painting and poetry, as well as his acknowledged ability in chemistry. Towards the year 1357, he became an Hermetic student, the manner of which is best told in his own words.

"The Lord God of my life, who exalts the humble in spirit out of the most abject dust, and makes the hearts of such as hope in him to rejoice, be eternally praised.

Who, of his own grace, reveals to the believing souls, the springs of his bounty, and subjugates under their feet the crowns of all earthly felicities and glories.

In him let us always put our confidence; in his fear let us place our happiness; and in his mercy, the hope and glory of restoration from our fallen state:

And in our supplications to him, let us demonstrate, or shew forth, a faith unfeigned and stable, an assurance, that shall not for ever be shaken.

And thou, O Lord God Almighty, as thou, out of thy infinite and most desirable goodness, hast condescended to open the earth, and unlock thy treasures unto me, thy poor and unworthy servant, and has given into my possession the fountains and well-springs of all the treasures and riches of this world.

So, O Lord God, out of thine abundant kindness, extend thy mercies unto me, that when I shall cease to be any longer in the land of the living, thou mayst open unto me the celestial riches, the divine treasures, and give me a part or portion in the heavenly inheritance for ever,

Where I may behold thy divine glory, and the fullness of thy Heavenly Majesty, a pleasure so ineffable, and a joy so ravishing, which no mortal man can express or conceive.

This I entreat of thee, O Lord, for our Lord Jesus Christ thy well-beloved Son's sake, who, in the unity of the Holy Spirit, liveth with thee, world without end. Amen.

I, *Nicholas Flamel*, Scrivener, living at *Paris*, Anno 1399, in the *Notary-street*, near S. *James*, of the *Bouchery*, though I learned not much Latin, because of the poorness and meanness of my parents, who notwithstanding were (by them that envy me most) accounted honest and good people.

Yet, by the blessing of God, I have not wanted an understanding of the books of the philosophers, but learned them, and attained to a certain kind of knowledge, even of their hidden secrets.

For which cause sake, there shall not any moment of my my life pass, wherein remembering this so vast a good, I will not on my bare knees, if the place will permit of it, or otherwise in my heart, with all the intireness of my affections, render thanks to this my most good and gracious God:

Who never forsakes the righteous generation, or suffers the children of the just to beg their bread; nor deceives their expectations, but supports them with blessings who put their trust in him.

After the death of my parents, I, *Nicholas Flamel*, got my living by the art of writing, ingrossing inventories, making up accounts, keeping of books, and the like.

In this course of living, there fell by chance into my hands a gilded book, very old and large, which cost me only two *florens;*

It was not made of *paper* or *parchment*, as other books are, but of admirable *rinds* (as it seemed to me) of young trees. The cover of it was of *brass*; it was well bound, and graven all over with a strange kind of letters, which I take to be *Greek characters*, or some such like.

This I know, that I could not read them, nor were they either *Latin* or *French* letters or words, of which I understand something.

But as to the matter which was written within, it was engraven (as I suppose) with an *iron pencil* or *graver* upon the said *bark leaves*, done admirably well, and in fair and neat *Latin letters*, and curiously coloured.

It contained thrice seven leaves, for so they were numbered in the top of each folio, and every seventh leaf was without any writing; but in place thereof, there were several images or figures painted.

Upon the first *seventh leaf* was depicted, 1. *A Virgin.* 2. *Serpents swallowing her up.* On the second seventh, *A Serpent crucified.* And on the last seventh, *A Desert or Wilderness*; in midst whereof was seen many fair fountains, from whence issued out a number of serpents here and there.

Upon the *first of the leaves* was written, in capital letters of gold, Abraham *the* Jew, *Prince, Priest, Levite, Astrologer and Philosopher, to the Nation of the* Jews. *dispersed by the wrath of God in* France, *wisheth health.*

After which words, it was filled with many execrations and curses, with this word MARANATHA, which was oft repeated, against any one that should look into it to unfold it, except he were either *Priest* or *Scribe.*

The person that sold me this book, was ignorant of its worth, as well as I who bought it. I judge it might have been stolen from some of the Jewish nation, or else found in some place where they anciently abode.

In the *second leaf of the book*, he consoled his nation, and gave them pious counsel, to turn from their wickedness and evil ways; but above all to flee from *Idolatry*, and to wait in patience for the coming of the Messiah, who, conquering all the kings and potentates of the earth, should reign in glory with his people to eternity. Without doubt, this was a very pious, wise, and understanding man."

"In the *third leaf*, and in all the writings that followed, he taught them, in plain words, the *transmutation* of metals, to the end that he might help and assist his dispersed people, to pay their tributes to the *Roman* Emperors, and some other things not needful here to be repeated.

"He painted the vessels by the sides or margin of the leaves, and discovered all the colours as they should arise or appear, with all the rest of the work.

But of the *prima materia*, or first matter or agent, he spake not so much as one word: but only he told them, that in the fourth and fifth leaves, he had entirely painted or decyphered it, and depicted or figured it, with admirable dexterity and workmanship.

Now, though it was singularly well, and materially or intelligibly figured and painted, yet by that could no man ever have been able to understand it, without having been well skilled in their Cabala, which is a series of old traditions, and also to have been well studied their books.

The *fourth* and *fifth leaf* thereof was without any writing, but full of fair figures, bright and shining, or as it were enlightened, and very exquisitely depicted.

First, there was *a young man* painted, with *wings at his ancles*, having *in his hand a Caducean rod, writhen about with two serpents*, wherewith he stroke upon *an helmet* covered with its head.

This seemed in my mean apprehension, to be one of the heathen Gods, *viz. Mercury:* against him there came running and flying with open wings, a great old man, with an hour-glass fixed upon his head, and a scythe in his hands, like Death, with which he would (as it were in indignation) have cut off the feet of *Mercury*.

On the other side of the fourth leaf, he painted a *fair flower*, on the top of a *very high mountain*, which was very much shaken with the north wind. Its foot-stalk was blue, its flowers white and red, and its leaves shining like fine gold; and round about it the dragons and griffins of the north made their nests and habitations.

On the *fifth leaf* was a fair *rose tree flowered*, in the midst of a garden, growing up against a hollow oak, at the foot whereof bubbled forth a fountain of pure white water, which ran headlong down into the depths below.

Yet it passed through the hands of a great number of people, who digged in the earth, seeking after it; but by reason of their blindness none of them knew it, except a very few, who considered its weight.

On the last side of the fifth leaf was depicted a *king*, with a *faulchion*, who caused his soldiers to slay before him *many infants*, the mothers standing by, and weeping at the feet of their murderers.

These infants' blood being gathered up by other soldiers, was put into a great vessel wherein *Sol* and *Luna* came to bathe themselves.

And because this history seemed to represent the destruction of the *Innocents* by *Herod*, and that I learned the chiefest part of the art in this book; therefore I placed in their church-yard these Hieroglyphic figures, of this learning. Thus have you that which was contained in the first five leaves.

As for what was in all the rest of the written leaves, which was wrote in good and intelligible Latin, I must conceal, lest God being offended with me, should send his plagues and judgments upon me. It would be a wickedness much greater, than he who wished that all men in the world had but one head, that he might cut it off at one blow.

Having thus obtained this delicate and precious book, I did nothing else, day and night, but study upon it; conceiving very well all the operations it pointed forth, but wholly ignorant of the *prima materia* with which I should begin, which made me sad and discontented.

My wife, whose name was *Perrenelle*, whom I loved equally with myself, and had but lately married, was mightily concerned for me, and with many words comforting me, earnestly desired to know how she might deliver me from this trouble.

I could no longer keep counsel, but told her all, shewing her the very book, which, when she saw, she became as well pleased with it as myself, and with great delight beheld the admirable cover, the engraving, the images, and exquisite figures thereof, but understood as little of them as I.

Yet it was matter of consolation to me to discourse, and entertain myself with her, and to think what we should do, to find out the interpretation and meaning thereof.

At length I caused to be painted within my chamber, as much to the life or original, as I could, all the images and figures of the said fourth and fifth leaves.

These I shewed to the greatest scholars and most learned men in *Paris*, who understood thereof no more than myself: I told them they were found in a book which taught the philosophers' stone.

But the greatest part of them made a mock both of me, and that most excellent secret, except one, whose name was *Anselme*, a practiser of physic, and a deep student in this art.

He much desired to see my book, which he valued more than any thing else in the world, but I always refused him; only made him a large demonstration of the method.

He told me that 'the first figure represented Time, which devours all things; and that according to the number of the six written leaves, there was required a space of six years to perfect the stone; and then, said he, we must turn the glass, and see it no more.'

I told him this was not painted, but only to shew the teacher the *prima materia*, or *first agent*, as was written in the book: He answered me, that 'this digestion for six years, was as it were a *second agent*; and that certainly the first agent was there painted, which was the *white and heavy water*.

This, without doubt, was *Argent Vive*, which they could not fix, *i. e.* cut off his feet, or take away his volatility, save by that long digestion in the pure blood of young infants.

For in that this *Argent Vive* being joined with *Sol* and *Luna*, was first turned with them into a *plant*, like that there painted, and afterwards by corruption into *serpents*, which *serpents* being perfectly dryed and digested, were made a fine powder of *gold*, which is the *stone*.'

This strange or foreign discourse to the matter, was the cause of my erring, and that made me wander for the space of one and twenty years in a perfect meander from the verity; in which space of time I went through a thousand labyrinths or processes, but all in vain; yet never with the blood of infants, for that I accounted wicked and villainous.

For I found in my book, that the philosophers called *blood* the mineral spirit, which is in the metals, chiefly in *Sol*, *Luna*, and *Mercury*, to which sense I always in my own judgment assented; yet these interpretations for the most part were not more subtle than true.

Not finding therefore in my operation or course of the process, the signs, at the time written in my book, I was ever to begin again.

In the end, having lost all hope of ever understanding those *symbols* or *figures*, I made a vow to God, to demand their interpretation of some *Jewish* priest, belonging to some synagogue in *Spain*.

Whereupon, with the consent of my wife *Perrenelle*, carrying with me the extract or copy of the *figures* or *pictures*, I took up a pilgrim's habit and staff, in the same manner as you see me figured without the said arch, in the said church-yard, in which I put these Hieroglyphic figures.

Whereupon also I have set on the wall, on both hands, the process, representing in order all the colours of the stone, as they arise and go away again.

This is, as it were, the very beginning of *Hercules*'s book, entitled *Iris*, or the *Rainbow*, which treats of the *stone*, in these words: *The process of the work is very pleasing unto nature.*

And these words I also put there expressly, for the sake of great scholars and learned men, who may understand to what they allude.

In this same manner, I say, I put myself upon my journey to *Spain*, and so much I did, that I in a short time arrived at *Mountjoy*, and a while after at S. *James*, where, with much devotion I accomplished my vow.

This done, in *Leon*, I, at my return, met with a merchant of *Boulogne*, who brought me acquainted with a physician, *M.*[f] *Canches*, a *Jew* by nation, but now a *Christian*, dwelling at *Leon* aforesaid.

I shewed him the extract or copy of my figures, by which he was, as it were, ravished with great astonishment and joy, he desired immediately, if I could tell him any news of the book from whence they were drawn.

I answered him in Latin (in which language he asked me the question) that I doubted not of obtaining the sight of the book, if I could meet with any one who could unfold the ænigmas.— — Hearing this, and being transported with great earnestness and joy; he began to decipher unto me the beginning: to be short, he was much pleased, that he was in hopes to hear tidings of the book; and I as much pleased to hear him speak and interpret it. And, doubtless, he had heard much talk of the book; but it was, as he said, of a thing which was believed to be utterly lost: Upon this we resolved for our voyage, and from *Leon* we passed to Oviedo, and from thence to *Sanson*, where we took shipping, and went to sea, in order to go into *France*.

Our voyage was prosperous and happy; and being arrived in the kingdom of *France*, he most truly interpreted unto me the greatest part of my *figures*, in which, even to the points and pricks, he could decypher great mysteries which were admirable to me. Having attained *Orleans*, this learned man fell sick, even to death, being afflicted with extreme vomitings, which still continued with him, as being first caused by his sea-sickness: Notwithstanding which, he was in continual fear, lest I should leave or forsake him, which was a great trouble to him. And although I was continually by his side, yet he would be almost always calling for me. At the end of the seventh day of his sickness he died, which was no small grief to me; and I buried him, as well as my present condition would permit me, in a church at *Orleans*.

He that would see the manner of my arrival, and the joy of *Perrenelle*, let him look upon us two, in the city of *Paris*, upon the door of the chapel of *James* of the *Bouchery*, close by the one side of my house, where we are both painted, kneeling, and giving thanks to God. For through the grace of God it was that I attained the perfect knowledge of all that I desired.

Well! I had now the *prima materia*, the *first principles*, yet not their *first preparation*, which is a thing most difficult, above all other things in the world: but in the end I had that also, after a long aberration, and wandering in a labyrinth of errors, for the space of three years, or thereabouts, during which time I did nothing but study and search, and labour, so as you see me depicted without this *arch*, where I have placed my process; praying also continually unto God, and reading attentively in my book, pondering the words of the philosophers, and then trying and proving the various operations, which I thought to myself they might mean by their words. At length I found that which I desired, which I also soon knew by the *scent* and *odour* thereof: Having this, I easily accomplished the magistery. For knowing the *preparations* of the *prime agents*, and then literally following the directions in my book, I could not then miss the work if I would.

Having attained this, I come now to projection; and the first time I made projection was upon *Mercury*, a pound and a half whereof, or thereabouts, I turned into pure silver, better than that of the mine, as I proved by assaying of it myself, and also causing others to assay it for me several times. This was done in the year of Our Lord 1382, *January* 17, about noon, being *Monday*, in my own house, Perrenelle only being present.

Again, following exactly the directions in my book, literally, and word by word, I made projection of the *red stone*, on the like quantity of *Mercury*, *Perrenelle* only being present, and in the same house; which was done in the same year of our Lord, viz. 1382, *April* 25, at five in the afternoon. This *Mercury* I truly transmuted into almost as much gold, much better, indeed than common gold, more soft also, and more pliable.

I speak it in all truth, I have made it three times, with the help of *Perrenelle*, who understood it as well as myself, because she assisted me in my operations: And without doubt, if she would have indeed done it alone, she would have brought the work to the same, or full as great perfection as I had done. I had truly enough when I had once done it; but I found exceeding great pleasure and delight in seeing and contemplating *the admirable works of Nature within the vessels*. And to shew to you that I had then done it three times, I caused to be depicted under the same *arch*, three furnaces, like to those which serve for the operations of this work.

I was much concerned for a long time, lest that *Perrenelle*, by reason of extreme joy, should not hide her felicity, which I measured by my own, and lest she should let fall some words among her relations, concerning the great treasure which we possessed. For an extremity of joy takes away the understanding, as well as an extremity of grief and sorrow: But the goodness of the most great God had not only given and filled me with this blessing, to give me a sober and chaste wife, but she was also a wise and prudent woman, not only capable of reason, but also to do what was reasonable, and was more discreet and secret than ordinarily other women are. Above all, she was exceedingly religious and devout: And therefore seeing herself without hope of children, and now well stricken in years, she made it her business, as I did, to think of God, and to give ourselves to the works of charity and mercy.

Before the time wherein I wrote this discourse, which was at the latter end of the year of Our Lord 1413, after the death of my faithful companion, whose death I cannot but lament all the days of my life: She and I had already founded, and endowed with revenues, fourteen hospitals, three chapels, and seven churches, in the city of *Paris*, all which we had new built from the ground, and enriched with great gifts and revenues, with many reparations in their church-yards. We also have done at *Boulogne* about as much as we have done at *Paris*: not

to speak of the charitable acts which we both did to particular poor people, principally to poor widows and orphans; whose names should I divulge, with the largeness of the charity, and the way and manner of doing it, as my reward would then be only in this world, so neither could it be pleasing to the persons to whom we did it.

Building therefore these hospitals, chapels, churches, and church-yards in this city, I caused to be depicted under the said fourth arch, the most true and essential marks or signs of this art, yet under veils, types, and hieroglyphic covertures, in imitation of those things which are contained in the gilded book of *Abraham* the *Jew*: Demonstrating to the wise, and men of understanding, the direct and perfect way of operation, and lineary work of the philosophers' stone. Which being perfected by any one, takes away from him the root of all sin and evil, which is covetousness, changing his evil into good, and making him liberal, courteous, religious, devout, and fearing God, however wicked he was before. For from thenceforward he is continually ravished with the goodness of God, and with his grace and mercy, which he has obtained from the fountain of Eternal Goodness; with the profoundness of his divine and adorable power, and with the consideration of his admirable works."

The evidence of these things remained in 1742, according to the testimony of Langlet du Fresnoy: first in the cemetery of the Holy Innocents, where he built an arch on the side of St. Denis-street. Here were to be seen the hieroglyphic figures, on which he wrote a commentary, or explanation. Without the arch at the side of the cemetary, in the two niches, were the statues of St. James and St. John; and below that of St. John was the figure of Flamel, reading in a book, with a Gothic *N. F.* to mark his name; but the progression of the colours, in the order of the process, which he represented on the wall, was then effaced.

In the same cemetery, appeared a charnel-house, or vaulted arch, as a receptacle for the skulls or bones thrown up in digging new graves. Upon one of the pillars of this charnel, there was a Gothic *N. F.* with this inscription:

Ce charnier fut fait & donné a l'Eglise,
Pour l'amour de Dieu, l'an. 1399.

The second of these evidences, was upon the Marivaux door, of the church of St. James, at the Boucherie, where the figure of Flamel, was on the left side in entering, kneeling at the feet of St. Jacques; and beneath was a Gothic *N.* The figure of Perrenelle was at the other side, kneeling at the feet of St. John, with a Gothic *P.* On the middle was an image of The Virgin.

The third was in the street of Notre Dame, at the portal of Genevieve, of Arden; called in Flamel's testament Little Genevieve. There his statue was kneeling in a niche, with a desk at his side, looking towards St. James, and a Gothic *N. F.* below, at the right. At the foot was written: "This Portal built in 1402, by the alms of many." By which incription Flamel concealed that he was the principal donor.

The fourth remains of antiquity, was in the street of the Cemetary of St. Nicholas of the Fields, near St. Martin's-street; where, from both sides, there was a wall of cut stone, which was unfinished on the left side. It was intended for an hospital. There were many figures engraven in the stone, with a Gothic *N. F.* on each side. The right side is dated 1407.

Flamel, thus piously employed in building churches, with the great treasures which he so legitimately possessed, thought he had not done enough, without leaving to posterity, the means of acquiring the same. He first wrote his *Summary of Philosophy, in French verse*, after the example of the Romance of the Rose, which was then much in vogue. Four years after, in 1413, he wrote the Comment on the Hierogliphics, which he had erected, in an arch in the public street, at the church-yard of the Innocents.

Approaching near the end of his life, and having no children, he chose his burial-place in his parish church of St. James of the Boucherie, before the crucifix; by a contract that he made with the wardens of this church, of which he makes mention in his testament. He then disposed of his property and goods to the church and the poor; as may be seen in his will, which is lodged in the archives of St. James of the Boucherie. It is dated the 22d November, 1416, and begins thus: "To all those to whom these present letters shall come, I, Annegny du Castel, chevalier, counsellor chambellan of the King, our Sire, keeper of the prevot of Paris, greeting; Know ye, that before Hugues de la Barre, and Jean de la Noe, notary clerks of the king, at the chatelet, was established personally, Nicholas Flamel, scrivener, sound in body and mind, speaking clearly, with good and true understanding," &c. It is four sheets of parchment, which are sewed, one to the end of the other, like the rolls or volumes of ancient writing. It contains thirty-four articles; in the twentieth, he bequeaths to his relations the sum of forty livres. He lived but three years after making this will. The preface to his book on the Hieroglyphics, is the last of his writings, and is dated 1419.

Flamel made projection in the presence of Perrenelle, in 1382; but there is a document of a transaction which passed between Perrenelle, her sister Isabella, and Flamel, dated 11th January, 1397, which is lodged in the archives of St. James of the Boucherie, by which the date of Perrenelle's death is so far ascertained, that it is fixed between that year, and the date of

his book, 1413, in which he deplores her loss. A deed was made by the executors of Perrenelle, his wife, the 2d of April, 1419, in which there are these words, "The late Perrenelle, wife of the late Nicholas Flamel." There is a great appearance, from this circumstance, that he died in March, 1419; and it is very likely that the deed was made shortly after his death, because he was one of the testamentary executors of his wife; and from the date of his preface, he was living in 1419.

Thus, the death of Perrenelle may be placed in the year 1413, and the death of Flamel in 1419.

The argument of Flamel's munificence, in proof of the Hermetic science, has been contested by Gabriel Naude, who was bookseller to Cardinal Mazarin, and wrote with some ability against the Invisible Rosicrusian brotherhood; and also, "An Apology for Great Men suspected of Magic." He asserts that Flamel managed affairs for the Jews, and upon their banishment from the kingdom of France, and the confiscation of their property for the King, he, knowing the sums due by several individuals, compromised, by receiving a part, which they paid him, to prevent his giving information, which would oblige them to pay the entire to the public officer. The riches acquired by this artifice, were concealed by his pretention to Alchemy; and agreeable to the devotion of the times, to expiate his sin, he built some churches and hospitals.

The testimony of Naude is considerable, as it supposes the fact of Flamel's riches incontestible; and it goes further, proving his profession, as well as his existence; for Naude relates, that he saw at Rome, in the library of Cardinal Baguy, a copy of the Romance of the Rose, written in Flamel's own hand. But the explanation Naude gives of the source of Flamel's riches, is an unfounded assertion. If we carefully examine history, there were *three* expulsions of the Jews from France, between 1300 and 1420. They were banished in 1308; were soon after allowed to return; and were banished again in 1320; this was before Flamel's birth. The Jews were re-established by Charles V. in 1364, and they remained in quiet until the riots in Paris, in 1380, at the beginning of the reign of Charles VI. when the people rose against the Jews, committed great outrages, and demanded their expulsion; but the sedition was quelled, and the Jews protected, until, in 1393, upon several charges brought against them, they were enjoined to quit France, or become Christians. The historian, Mezaray, says, that some of them chose rather to quit their religion than the kingdom; others sold their goods, and retired. Thus, it appears, that the only expulsion of the Jews that could agree with Naude's surmise, was without the confiscation of their property, and therefore could not give Flamel the opportunity alleged, if indeed it were reasonable to suppose that all the

Jews entrusted their affairs to one person, when it does not appear that any necessity required such an agency.

It is therefore untrue, that Flamel was enriched by the property of the Jews, or that those who owed them money, compounded with Flamel, lest he should denounce them to the king.

The simplicity and honesty of Flamel, appears, in every line he wrote, to convince us of his innocence.

Notwithstanding the secrecy of Flamel and Perrenelle, the report of their charities reached the King; and the Hieroglyphics were not forgotten, which, to some of the learned, appeared Hermetical. Charles VI. reigned from 1380, to his death, in 1422. He was naturally a good prince, but grievously afflicted in health. He thought the reports respecting Flamel so important, that he sent a confidential person, M. Cramoisi, Master of the Requests. to enquire into it. This magistrate went to the philosopher's house; he found there no appearance of affluence; a beechen platter, containing boiled greens, was placed on a stool; Flamel sat on one side, Perrenelle on the other, enjoying their humble and self-denying repast. These evidences were convincing to the courtier, and he reported to the King, that Flamel was really indigent. He then remained in peace, and proceeded without further interruption in his munificent works of charity.

Flamel gave a quantity of transmuting powder to Perrenelle's nephew, M. Perrier; from him it descended to Dr. Perrier, and was found among the doctor's papers, at his death, by his grandson, Dubois. The prudence and moderation that accompanied the gift to the Perriers, was not found in Dubois: he exhibited the sacred miracle to improper persons, and was brought before Louis XIII. in whose presence he made gold of base metal, and this gold, in the cupel, augmented in weight.

The consequence of all this patriotic generosity was, an infamous death. His vanity was equal to his imprudence; he fancied he could make, or augment the powder, and promised to do so, but did not succeed.

It is probable that he was suspected of withholding the art from the King, a circumstance sufficient in politics, to justify strong measures, lest the possessor of the sinews of war should go over to the enemy.

Whatever were the charges against Dubois, he was hanged; and his fate should be a proof, that a science, producing unbounded power in riches, is the greatest misfortune to all those who are unfit, and unprepared to manage the dangerous trust with discretion.

As a completion to Flamel's history, it may be entertaining to recite a very curious account, given by *Paul Lucas*, of an adventure he had in the East, where he travelled by order of the King of France, *Louis XIV.* to whom he dedicated his book,

which should therefore be authentic. "I was at Broussa, in Natolia, and going to take the air with a person of distinction, came to a little mosque, which was adorned with gardens and fountains, for a public walk; we were quickly introduced into a cloister, where we found four dervises, who received us with all imaginable civility, and desired us to partake of what they were eating. We were told, what we soon found to be true, that they were all persons of the greatest worth and learning; one of them, who said he was of Usbec Tartary, appeared to be more learned than the rest, and I believe verily he spoke all the principal languages of the world. After we had conversed in Turkish, he asked if I could speak Latin, Spanish, or Italian. I told him, if he pleased, to speak to me in Italian; - but he soon discovered, by my accent, that it was not my mother tongue; and asked me frankly, what country I came from? As soon as he knew that I was a native of France, he spoke to me in as good French as if he had been brought up at Paris. 'How long, Sir,' said I, 'did you stay in France?' He replied, he had never been there, but that he had a great inclination to undertake the journey.

"I did all in my power to strengthen that resolution, and to convince him that France was the nursery of the learned, and the King a patron of the sciences, who defrayed the expense of my travels, for collecting notices of antiquities, drawings of monuments, correcting maps, and making a collection of ancient coins, manuscripts, &c.; all which he seemed to approve, out of pure civility. Our conversation being ended, the dervises brought us to their house, at the foot of the mountain, where, having drank coffee, I took my leave, but with a promise, however, that I would shortly come and see them again.

"On the 10th, the dervise whom I took for an Usbeck, came to pay me a visit. I shewed him all the manuscripts I had bought, and he assured me they were very valuable, written by great authors. He was a man every way extraordinary in learning; and in external appearance he seemed to be about thirty years old; but from his discourse, I was persuaded he had lived a century.

"He told me he was one of seven friends, who travelled to perfect their studies, and, every twenty years, met in a place previously appointed. I perceived that Broussa was the place of their present meeting, and that four of them had arrived. Religion, and natural philosophy, took up our thoughts by turns; and at last we fell upon chemistry, alchemy, and the cabala. I told him all these, and especially the philosophers' stone, were regarded by most men of sense as mere fictions.

"That,' replied he, 'should not surprise you; the sage hears the ignorant without being shocked, but does not for that reason sink his understanding to the same level. When I speak of a sage, I mean, one who sees all things die, and revive,

without concern: he has more riches in his power than the greatest king, but lives temperately, above the power of events.'

" Here I stopped him, 'With all these fine maxims, the sage dies as well as other people.' 'Alas!' said he, 'I perceive you are unacquainted with sublime science. Such a one as I describe, dies indeed, for death is inevitable, but he does not die before the utmost limits of his mortal existence. Hereditary disease and weakness reduced the life of man, but the sage, by the use of the true medicine, can ward off whatever may hinder or impair the animal functions for a thousand years.'

" Surprised at all I heard, 'And would you persuade me,' said I, 'that all who possessed the philosophers' stone, have lived a thousand years.' He replied gravely, 'Without doubt every one might; it depends entirely on themselves.' At last I took the liberty of naming the celebrated Flamel, who it was said, possessed the philosophers' stone, but was dead. He smiled at my simplicity, and said, with an air of mirth, 'And do you really believe this?—No no, my friend, Flamel is living still;—neither he nor his wife are dead; It is not above three years since I left both the one and the other in the Indies; he is one of my best friends!' Upon which he told me the history of Flamel, as he heard it from himself, the same as I had read in his book; until at last, when Charles VI. who was then upon the throne, sent M. Cramoisi, a magistrate, and his master of requests, to enquire from Flamel the origin of his riches, he saw at once the danger he was in; and shortly after spread a report of his wife's death; having sent her into Switzerland, to wait there for him, he had her funeral celebrated; and in a few years he ordered his own coffin to be interred. Since that time they have both lived a philosophic life, sometimes in one country, sometimes in another. This is the true history, and not what is believed at Paris, where there are very few who ever had *the least glimpse* of true wisdom.

See Lucas's Travels, vol. 1, p. 79; and for Dubois, see Borel's Gallic Antiquities, 488.

THOMAS NORTON.

The first syllables, of the preface, and of the six first chapters of the *Ordinal of Alchemy*, with the first line of the seventh, discovers the anonymous author to be

Tomais Norton, of Briseto,
A parfet master ye maie him trowe.

He wrote in 1477. John Pitts, in *De illustr. Angl. script. page* 666 and John Bale *De Script Br. Gent.* 2 *fol.* 67, write that this Thomas Norton was *Alchemista suo tempore peritissimus!*

Norton relates, that he obtained the knowledge of alchemystry, from an adept. He describes him, possessed of a noble mind, worthy of all praise, loving justice, abhorring fraud; secret in the midst of talkative company; unassuming; and especially when the conversation turned on alchemy, he said nothing on the subject. To him, Norton applied for a considerable time, in vain; the adept proved him by various trials, and at length being satisfied of his disposition, manners, habits, and strength of mind, his love yielded to Norton's fidelity, and in answer to one of his letters, he wrote as follows:

"My trusty and well beloved brother,

"I shall not any longer delay; the time is come; you shall receive this grace; your honest desire, and approved virtue, your love, truth, wisdom, and long perseverance, shall accomplish your sorrowful desires.

"It is necessary, that, as soon as convenient, we speak together, face to face, lest I should, by writing, betray my trust. I will make you my heir and brother in this art; as I am setting out to travel in foreign countries. Give thanks to God, who, next to his spiritual servants, honours the sons of this sacred science."

Norton lost no time in pursuing the journey, upwards of one hundred miles, on horseback, to the abode of the adept; and there he continued forty days, receiving the advice and directions of his friend.

He was highly prepared by previous study, not only in the course of philosophy that prevailed at the time, but in the most occult and curious sciences. He was now fully satisfied in the disclosure of '*the bonds of nature*,' which convinced him of the truth and certainty of the art, by the reasonableness of it, and he had no doubt of success. At this time Norton was but *twenty-eight* years old, which the adept noticed, when refusing to teach the process from the white to the red powder, lest his youthful passions might misuse so great a gift; but in due time, after further proofs of his capacity and prudence, he communicated the work of the medicinal stone.

The chemical operations of Norton met with two signal disappointments: he had nearly perfected the tincture, when his own servant, who was employed about the furnace, supposing the prize was complete, carried it away. He repeated the process again, and made the elixir; but it was taken from him by the wife of William Canning, Mayor of Bristol, who built the splendid church and lofty steeple of St. Mary's, Radcliff, and augmented the college of Westbury, near Bristol.

It is doubtful whether Norton attained to enjoy the fruits of his knowledge, as he does not speak of his own transmutations. His family lived in high respect under King Henry VIII. There were nine brothers of the name of Norton, all of them knights. The tomb of Sir Sampson Norton, at Fulham church, near London, was adorned with Hermetic paintings; he was master of ordnance to the King, and died in 1517.

Samuel Norton, the author of several alchemical books, quotes Thomas Norton, and speaks of his own great grandfather, as an alchemist; that he commanded, a hood of leather with glass eyes to be used, when distilling *a perilous volatile vapour*, that the breathing may be drawn by a tube from below. This direction is given by Thomas Norton, in his ordinal, page 104, '*ordaine therefore to fetch breath from your foote*,' *lest an incurable corrosion of the lungs, and blindness* may ensue from the potent gas that escapes at opening the vessels, or by insecure lutement, where the furnace is unfortunately not placed under a spacious funnel of ventilation.

See Wever's Funeral Monuments, 526. *Camden's Britannia*, 238. *Isaacson's Chronicle*, 467. *Godw.* 367. *Ashmole's Theatrum Chemicum Britannicum.*

THOMAS DALTON.

The only account of this British adept, who lived in 1450, is preserved by Thomas Norton. He was a religious man, of good report; and upon suspicion that he had a large mass of transmuting powder, he was taken from his abbey, in Gloucestershire, by Thomas Herbert, one of the squires of King Edward, and being brought into the royal presence, he was confronted by Delvis, another of the King's squires, to whom Dalton was formerly a chaplain. Delvis alleged, that Dalton, in less than half a day, made him a thousand pounds of good gold; and he attested the fact upon oath. Then Dalton, looking at Delvis, said, 'Sir, you are forsworn.' Delvis acknowledged he had vowed to him, that he would not reveal the benefit he received, but that for the King's sake, and the good of the commonwealth, he ought not to keep the oath. Dalton now addressed the King, and told his Majesty, that he had received the powder from a canon of Litchfield, on a promise not to use it until after his death; and since then, he had been in so much danger and disquiet by the possession and charge of it, that he had destroyed it secretly. The King dismissed Dalton, giving him four marks, to pay his travelling expenses where he would; but Herbert lay in wait, and brought him to Stepney, and from thence secretly conveyed him to the castle of Gloucester; where

every means were tried in vain, to induce him to make the philosophers' tincture.

After four years imprisonment, Dalton was brought out to be beheaded, in the presence of Herbert. He obeyed, with resignation and joy, saying, 'Blessed art thou, Lord Jesu! I have been too long from you; the science you gave me, I have kept without abusing it; I have found no one apt to be my heir, wherefore, sweet Lord, I will render thy gift to thee again.'—Then, after making devout prayers, with a smiling countenance, he desired the executioner to proceed. Herbert's eyes gushed tears to see him so willing to die, and that nothing could force the secret from him. He gave orders to let him go. His imprisonment, and threatened execution were designed without the King's knowledge, to intimidate him into a compliance: and these iniquitous devices having failed, Herbert dared not to take away his life. Dalton rose from the block with a heavy countenance, and departed to his abbey, regretting his stay in a world of wickedness. Herbert died shortly after this atrocious act of tyranny, and Delvis came to an untimely end; his father, Sir John Delvis, was slain in the battle at Tewxbury, May 4, 1471; and two days after, he was taken from the church, where he fled for sanctuary, and was beheaded.

See Norton's Ordinal, ch. 2. Stow's Annals, page 424.

BERNARD TREVISAN.

About the time that Basil, in Germany, and the two Isaacs in Holland, were prosecuting their labours successfully, Bernard Trevisan began to study this venerable science. His father was a physician, of Padua, where Bernard was born, in 1406. His alchemical errors, of which he gives an account, are, perhaps, the most curious anecdotes in the history of occult chemistry.

It only requires a little cupidity, to be attracted to a science that promises immense riches. Bernard Trevisan, either from a taste for science, or from a love of wealth, at fourteen years of age, eagerly gave himself up to this pursuit.

The first book that fell into his hands was *Rhasis;* he believed that he should find in it a method to encrease his patrimony an hundred fold. He began to operate; and in four years, that he spent in useless trials, he expended not less than 800 crowns, at that time a considerable sum. Tired of throwing away his time and money, he began to read, and addicting himself to the study of *Geber*, who, in the multitude of preparations, is a labyrinth to the unexperienced; he expended 2000 crowns in experiments on his processes, not knowing the character of the *subtle-witted* Geber. He was then surrounded by pretended phi-

losophers, who, seeing he was rich and curious, proffered various secrets, which, perhaps, they did not possess, that they might obtain a living. The herd of false alchemists, in all ages, have been a public nuisance, by their impositions on the credulous, who expend their fortunes on their extravagant promises, and imposing experiments.

He was not discouraged by all this; he still hoped to succeed, by following, according to the letter, the treatises of *Archelaus*, *Rupecissa*, and *Sacrobosco*, and to encrease his light, he associated himself with a good monk: they worked in concert three years; they rectified spirit of wine more than thirty times, till they could not find glasses strong enough to hold it. Their operations cost them near 300 crowns.

He had already for twelve years worked, in vain, to dissolve, congeal, and sublime common salt, salt armoniac, all sorts of alums, and copperas; he even proceeded upon ordure, both of men and beasts, by distillation, circulation, and sublimation. These labours consumed, in the twelve years, altogether, about 7000 crowns. This money was not all spent on the laboratory, a part of it fell to the share of the pretended artists by whom he was beset, who promised to draw the mercury from plants, herbs, and animals.

At last, discouraged by so much expense and time lost, he set himself to pray to God to discover to him the aim of alchemistry. He worked again, with a magistrate of his country, upon sea salt; he rectified it for eight months, without finding any alteration in its nature. The little success he drew from this last process, made him change his plan: as he knew artists who worked with strong waters, he tried whether these dissolvents would succeed with him; he made proof upon silver, and common mercury, but it was always with the same success. Being now in the prime of life, about forty-six years of age, he set out to travel in search of true alchemists: the first he found was a monk of Citeaux, named Geoffrey Leuvrier, with whom he worked on hen eggs, even to the calcination of the shells.—To conclude; after eight years of the most laborious operations, all the good he received, was, to know the best way of building furnaces, and distilling strong waters. He, after this, knew a a theologian, who was prothonotary of Bruges, in Flanders, with whom he worked for fourteen months, to distill copperas with vinegar: by this process he got a quartan fever.

At last, says he, 'I was informed, that Mr. Henry, confessor to the Emperor, Frederick III. had the secret of the philosophers' stone.'

He immediately set out for Germany, accompanied by some unhappy sons of Hermes, like himself: they contrived to be introduced to the confessor; and began to work, in conjunction with him. Bernard contributed ten marks of silver, and the others put thirty-two, from which they expected, in a few days,

to have one hundred at least; but after their rectifications, and distillations, instead of increase, they could only recover six of their forty-two marks. This journey cost Bernard two hundred crowns; and as he had passed the fifty-eighth year of his age, it was time then, either to renounce his pursuit, or obtain the secret of the adepts.

His disappointments and regret, after losing so many years, at such a considerable expense, had almost put an end to his wanderings; he was, for two months, resolved against further search, but a ray of hope still kept his cupidity alive, and he set out again: he travelled into Spain, passed to Rome, went through Greece and Turkey, Palestine, Persia, Egypt, Rhodes; he arrived at Messina; returned to France, passed into England; travelled to Scotland, and returned to Germany. In every country he found many alchemists at work; but of those who worked with success, he could not be informed. The true philosophers' did not chuse to make themselves known, while the impostors, who soon hear of credulous and rich searchers, present themselves on all sides. Bernard expended in these travels, and in false operations, about 13,000 crowns, and was obliged to sell a possession that yielded him 8,000 German florins yearly. He was now sixty-two years of age; and as he had been deaf to the prudent remonstrances of his family, he saw himself despised, as soon as he fell into misery. He endeavoured to conceal his poverty from human sight, and fixed on the Isle of Rhodes, to live entirely unknown. Nevertheless, neither his misfortunes nor his indigence cured him; he renewed his pursuit, on meeting with a monk who was addicted to it. They repeated their errors; and to enable them to go on, Bernard had 8000 florins remitted to Rhodes, by an agent who knew his family, but who, very likely, was ignorant of his poverty, or the pursuit he was engaged in.

He laboured with this monk in the dissolution of gold, of silver, and of corrosive sublimate; and he did so much in three years at this work, that he expended the fund he raised for the purpose. Disconcerted by this new failure, he amused himself by reading all the great authors, such as *Arnold Villanova*; *Mary the Prophetess*; *The Turba*; and *The Great Rosary*: this was his only consolation: he passed eight years in these new reveries; thus he was nearly seventy-three. It was very late in life to hope for success in the Hermetic science, it was time to think of something more serious; yet he professes, that it was at this time he found the secret. By comparing the adepts, and examining in what things they agree, and in what they differ, he judged the truth lay in those maxims wherein they were unanimous; he informs us, nevertheless, that it was two years before he put it in practice.

It was a feeble consolation, after uselessly consuming a considerable property, during more than sixty years, in which he

was exposed to extreme misery, and obliged to become an exile, to conceal his poverty, that he attained the prize when he was at the age of seventy-five years, and life almost gone. Yet he lived some years after, in the enjoyment of his success, notwithstanding the infirmities of old age, increased by the toils and perils of his life.

Bernard has left but few works behind him. The *Natural Philosophy of Metals, or Secret Work of Chemistry*, appeared originally in French, and contains much salutary counsel against imposters; but the *Parting Word*, and his *Letter to Thomas of Boulogne*, first physician to King Charles VIII. lead the understanding artist into the door of the secret chemistry.

Some authors erroneously believe him a German, and call him Bernard of Treves; the best informed writers stile him Compte de la Marche Trevisane. It appears he died in 1490, aged 84 years. After his death he had a much better reputation than while living, being so much esteemed, as to be generally called the good Trevisan.

JOHN FONTAINE.

The life of this artist is little known, being chiefly in his closet or laboratory, and living much secluded from the world; he was considered a visionary, and was either writing verses, or attending his furnaces. He lived at Valenciennes, in 1413.—His Hermetic poem, *To the Lovers of Science*, was printed many times; it is curious, and the author professes himself an adept.

SIR GEORGE RIPLEY.

This celebrated philosopher, at an early age, entered among the regular canons of Bridlington, in the diocese of York. The tranquillity of a monastic life, gave him a favourable opportunity to read the works of all the great masters in the *Secret Chemistry*; but grieved at not being able to understand them, he resolved to travel, persuading himself, that he should discover, in the conversations of philosophers, what he could not comprehend from books.

In Italy, France, and Germany, he became acquainted with several learned men, and had the happiness to see a transmutation performed at Rome. He went to Rhodes, where, it appears, from a document found in Malta, that he gave £100,000 to the Knights of St. John of Jerusalem. He was dignified by the Pope, which, on his return to Bridlington, excited the

jealousy of his brethren; in consequence of their disquietude, he entered into the order of Carmelites, at Butolph, in Lincolnshire; and by an indulgence from Innocent VIII. he obtained permission to live in solitude, exempt from claustral observance; he now had uninterrupted leisure, and wrote twenty-five books of science, among other devout studies.

He wrote the Twelve Gates of Alchemy, in 1471; and declares, that any experiments written by him, from 1450 to 1470, should be discredited, as he wrote them from theory, and found afterwards, by practice, that they were untrue. Hence it may be concluded, that he was twenty years obtaining the science. He died at Butolph, in 1490.

PARACELSUS.

No man, in his time, had more adversaries, and none had more zealous disciples than Paracelsus. He was born at Hohenheim, two miles from Zurich, in Switzerland, in 1494. His father, who was a physician, had a large collection of scarce and curious books, and was eminent in his profession: from him Paracelsus received the first rudiments of his education; and when he was able to form a judgment of medicine, he was employed, under his father, in the study of that science. As soon as the young philosopher had discovered a volume of Isaac Holland's, in his father's library, he was inflamed with the ambition of curing diseases by medicines, superior to the *Materia* then in use. He performed several chemical operations, according to the books of *Isaac*, and adopted, from his writings, the ancient principles, that a spiritual *salt*, *mercury*, and *sulphur*, form a trinity in every substance: this system he enlarged, and explained according to his own lights. After a course of study, in which he imbibed all his father's extensive learning, and experience, he was placed under the tuition of *Trithemius*, abbot of Spanheim, to improve his knowledge of the scientific languages, and the classics.

Cornelius Agrippa, the former pupil of Trithemius, had written to him on occult philosophy, and what was called natural magic, that is, the doctrine of sympathy and antipathy, in the vegetable, animal, and mineral kingdoms; which principles have been since extended to explain the motion of the planets, in the Newtonian system of attraction and repulsion; the organization of plants by sexes; and lately, Professor Davy has discovered the foundation of chemistry, in the negative and positive electricities, on the same two principles. From Trithemius's love of occult learning, Paracelsus acquired the cabala of the spiritual, astral, and material worlds. He was afterwards placed under the care of Sigismond Hugger, to be in-

proved in medicine, surgery, and chemistry; and, at twenty years of age, he travelled in Germany and Hungary, visiting the mines with the most persevering industry and application, until he acquired every information he wanted from the miners, encountering, for this purpose, various dangers, from earthquakes, falls of stones, floods, exhalations, damps, heat, hunger and thirst.

He now extended his travels to Muscovy, and was taken prisoner by the Tartars, who brought him before the Great Cham. At this court he became a favourite, from his knowledge in medicine and chemistry. He was sent from thence, in company with an embassy, to Constantinople, in the twenty-eighth year of his age. It was here, as *J. B. Helmont* relates, that he was taught the secret of alchemistry, by a generous Arabian, who gave him the *universal dissolvent*, which he calls *azot*, death, or that which putrifies, or *alcahest*, the spirit, which is the *sophic fire*; the *key* to *alchemistry*, a science named from the Arabic *chom*, and Hebrew *cham*, *heat*, meaning *the mystery of heat*.

At his return from Turkey to Germany, he practised as surgeon in the Imperial army, and performed many wonderful cures. He also professed *internal medicine*, which, in a short time, he reformed from the system of Galen, by the successful use of chemical medicines. He was invited to take the professor's chair for medicine and philosophy, in the university of *Basil*, celebrated at that time, 1527, by having Erasmus professor in theology, and Oporinus in Greek classics.

At his first lecture, Paracelsus burned the works of Galen in a brass pan, with sulphur and nitre. The majority of physicians were, of course, enemies to his innovations, before the value of mineral medicines was proved; and he retorted their persecution with vehemence. He invited the faculty to a lecture, in which he promised to teach the greatest secret of medicine: he commenced, by uncovering a dish, which was placed before him; it contained excrement; the doctors, indignant at this insult, hasted out of the room; while Paracelsus cried out, 'If you will not hear the mysteries of putrefactive fermentation, you are unworthy of the name of doctors.'

Oporinus says, he never seemed sober while he knew him, during three years, until he resigned his chair, declaring the Latin language unfit for the purposes of philosophy. A singular adventure obliged him to quit Basil altogether: A canon of the cathedral was in extreme sickness; all the physicians forsook him, as incurable. Paracelsus saw him, and promised to restore him to health: the canon gratefully expressed himself, as one who would feel the obligation, and make large recompence;—*two pills performed the cure*; but it was no sooner effected, than the canon undervalued it, and contended against the claim of the doctor.—He had been cured too soon.—Paracelsus com-

plained to the magistrates of the town, who awarded a very moderate fee, in proportion to his short attendance. He publicly inveighed against their injustice, and went to live at Strasburgh, where he remained but a short time, as he became fond of an itinerant life, lodging at the public inns, and drinking to excess, and performing admirable cures. At length he fell a sacrifice to his intemperance, in the forty-eighth year of his life. He died on a bench, by the kitchen fire of the inn, at Strasburgh, the 24th of September, 1541. His processes in occult chemistry are impracticable to the student who is unacquainted with his alcahest; his fertility of invention combined this secret universal spirit with various substances, forming innumerable degrees of elixirs, and alchemic dissolvents, for medical purposes. The adept who has obtained the great object of alchemistry, is then only prepared for the school of Paracelsus.

Oporinus, the learned professor of Basil, attended Paracelsus with all the assiduity of a servant, for the purpose of acquiring some of his secrets: he relates, than when apparently drunk, he drew his sword, and forced him to write as he dictated: — Oporinus obeyed, and wondered much at the coherency of the language, and the wisdom of the matter, which would become the most sober philosopher.

With respect to the art of making gold, Oporinus says, that he often saw him in want, borrowing money of carmen and porters; and the next day he would repay them double, from a fund that could not be discovered. His early death is considered by some, as an argument against the elixir of health; and by others, a proof that he was poisoned. The poison of intemperance and irregular living, is sufficient, particularly to one who takes the powerful metallic medicine, which is an elixir, in its best state, that cannot withstand the judgments of God; but, on the contrary, heightens the physical consequences of habitual sins against nature, by accelerating dissolution in the conflict of opposite principles.

The name *Paracelsus*, is used to avoid his length of names, Philip Aureolus Theophrastus Paracelsus Bombastus, of Hohenheim, is an unwieldy title. His disciples add to it, "The prince of physicians, and philosophers, by fire; the Trismegistus of Switzerland; reformer of chemical philosophy; Nature's faithful secretary; master of the elixir of life, the philosophers' stone, and great monarch of chemical secrets."

The system of alchemistry, to be collected from the writings of Paracelsus, and his commentators, is very simple. In the first place is the *alcahest*, or *spirit of nature, uncompounded;* it is ONE *undecomposable, universal, mild attraction, passive* and *impotent*, until by an alchemical combination, with any other matter, it produces in the union, a new substance, of prodigious power, according to the nature of the matter with which it is combined: these preparations are *dissolvents, transmuters, and me-*

dicinal elixirs. Beneath this monad, or principle of simple unity, is placed the binary distinction of all nature, in a mild or harsh *attraction* and *repulsion*. This sexual class of nature is not a pure distinction; the male is partly feminine, the female is partly masculine. There is some acid in alkali, some repulsion in attraction, some oxygen in hydrogen, some salt in sulphur, some fire in water, some earth in air; but that all nature may be classed by its predominant state, of positive or negative, in the universal principle of electricity, has been lately proved.

The next classification of nature is the trinity, a mild or hard *attraction*, *repulsion*, and *circulation*; a recondite salt, mercurial spirit, and sulphur; in these principles, as before, each one contains a part of the other two. Each division of the *quaternity* is still farther removed from simplicity; the great visible masses of earth, air, and water, are infinitely decomposable; and the fourth element of heat, is equally various in its nature: it is produced by the equilibrious conflict of the binary principles, and partakes of the nature of its origin, in the three principles, or four elements; but with less apparent predominancy of their qualities, because its birth is in equilibrium; there is, however, a grand distinction of dark red from the saline predominancy, and the production of light from the class of oils, fats, &c. which belong to the sulphureous principle; cold, hot, dry, moist, are the characters of the four elements.

The mineral kingdom has the monad in the most powerful combination, forming an universal transmuting metal, that changes all other metals, minerals, and prepared elements, into gold. The binary class is gold and silver, distinct, by their perfection, from the other five ancient metals. They have their embryo *minerals*, antimony to lead, cinnabar to quicksilver, cobalt to iron, marcasite to gold, vitriol to copper, zinc to tin, white marcasite and arsenic to silver; each metal contains other metals, and each mineral assists the others in forming metals; their first being is a *volatile spirit*, attracting a *liquid form*.

MIRANDOLA.

John Picus, Earl of Mirandola, a prodigy of learning, was born in 1463; he was the pupil of Jochanan, a Jew, who instructed him in the cabalistical writings; he was called by Scaliger, *monstrum sine vitio;* his numerous works were printed at Strasburgh, with those of his nephew, the Prince of Mirandola, in 1504; and the following epitaph is on his tomb:

Hic situs est Picus Mirandola, cætera norunt,
Et Tagus et Ganges, forsan et antipodes.

When he was twenty-four years of age, he published 900 propositions, in logic, mathematics, physics, divinity, and the cabala, collected from Greek, Latin, Jewish, and Arabian writers. At twenty-eight, he confined himself to the study of the Scriptures.

This illustrious personage who makes the following relation, had studied exactly all the branches of philosophy, and was convinced of the success of Hermetic operations. He writes, in his book *De Auro, lib.* 3, *cap.* 2. 'I come now to relate what I have seen of this prodigy, without veil or obscurity. One of my friends, who is now living, has made gold and silver more than sixty times in my presence. I have seen it done in divers manners; but the expence of making the silver, with a metallic water, exceeded the produce.

In another instance, the same author writes: 'A good man, who had not a sufficiency to support his family, was reduced to the last extremity of distress; with an agitated mind he went to sleep one night, and, in a dream, saw a blessed angel, who, by some enigmas, taught him the method of making gold, and indicated to him, at the same time, the water he should use to succeed. At his awaking, he proceeded to work with this water, and made gold in small quantity, but sufficient to support his family. He twice made gold of iron, and four times of orpiment. He convinced me, by the evidence of my own eyes, that the art of making gold is not a fiction.

CHARNOCK.

Thomas Charnock was born in the Isle of Thanet, in the year 1524. He calls himself an unlettered scholar, and student in astronomy and philosophy. He practised surgery; but did not know much Latin; yet it appears that he was famed in the neighbourhood of Salisbury, where he lived, for his accomplishments in the liberal sciences. He had two masters in alchemy, the first was Sir James S———, a priest, dwelling in the cloisters, near Salisbury, who informed Charnock, that he did not derive his knowledge from any living adept; but by reading and meditation on the words of the ancients, he discovered the principal secret of alchemy, as he lay in his bed; and accordingly succeeded in making the silver powder.

The other master who instructed Charnock, was a blind man, led by a boy, whom he accidentally discovered at an inn, among other travellers, by a few words of the occult chemistry, which he perceived in his conversation. As soon as the company had retired, Charnock entered int ocloser inquiries, and requested to be instructed in natural philosophy;—to this the adept objected, as he did not know him:—he said, he would render up his knowledge to God, who gave it, if he did not meet one Char-

nock, the fame of whose learning and charity had reached him. At these words Charnock made himself known, and the old man discoursed with him for an hour, during which time he found him expert in all questions of the sacred science. He promised Charnock, that if he made a vow, *not to reveal the secret for gold, preferment, or through affection for great men; but only at dying, to one who was truly devoted to the search of Nature;* he would make him the heir of his knowledge. Accordingly, the next Sabbath-day, they received the Sacrament together; and then withdrawing into the middle of a large field, the boy was sent away out of hearing, and in a few words the blind man uttered '*the mystery of mineral prudence.*' He renewed these conversations for nine days, disclosing the secrets of alchemy; and related his own private history, acquainting Charnock that his name was WILLIAM BIRD, that he had been a prior of Bath, and defrayed the expence of repairing the abbey church, from the treasure he made by the red and white elixirs. At the suppression of the abbey, he concealed the inestimable powder in the wall, and returning in ten days, it was gone! He found some rags in the place where he had left it!—This misfortune almost deprived him of his senses; he wandered about, and lost his sight. He was, therefore, unable to repeat his process, and travelled through the country, led by a boy. He had received his Hermetic knowledge from a servant of Ripley's. At the time of this communication, Charnock was twenty-eight years old; and in two years after, his first master fell sick, while attending his furnace, for the completion of the red stone. He sent for Charnock, made him the heir of his work, and giving him instructions how to proceed, he died.

Charnock commenced his operations on these materials, and was much perplexed by the difficulty of keeping the fire equal. He often started out of his sleep to examine the fuel; but after all his care for some months, in one hour after he had left all safe, the frame of wood that covered the furnace, took fire, and when he smelled the burning, and ran up his laboratory, he discovered that his work was completely destroyed; this was Jan. 1, 1555. To repair the mischief, he was obliged to begin from the first part of the process; he hired a servant to assist in taking care of the fire. In the course of two months he was filled with hopes of success; when, his dependance on his servant, proved the ruin of his work: he discovered, that this unfaithful assistant would let the fire near out, and then, to conceal his neglect, kindled it with grease, till it was so hot as to scorch the matter beyond recovery. In the third attempt, Charnock resolved to proceed without help. His fire cost him three pounds a week, and he was obliged to sell some rings and jewels to maintain it: he made good progress in the course of eight months, and expected to be rewarded in a little time for all his labours; but at

this critical period, he was impressed to serve as a soldier, at the siege of Calais, in a war with France. Furious with disappointment, he took a hatchet, smashed his glasses, furnace, and apparatus, and threw them out of the house.

He wrote his Breviary of Philosophy, in 1557, and the Enigma of Alchemy, in 1572, with a Memorandum, dated 1574, when he was fifty years old, in which he declares his attainment of the gold-making powder, when his hairs were white.

DENNIS ZACHARY.

Guienne, in France, was the native place of this gentleman, who was born of a good family, in 1510. After his early studies in his paternal house, he was sent to Bourdeaux, to study Philosophy, under the care of a tutor, who was, unfortunately, an erring alchemist. Dennis was soon caught in the contagion of his example and conversations on this subject; and finding some young men equally credulous with himself, they proceeded in company, to collect some experiments, out of such books and manuscripts as they could obtain, on the science of transmutation. As yet, he only indulged the pleasure of conversing on these agreeable reveries; but having been sent to Toulouse, to study law, still accompanied by the same tutor, they proceeded to make several experiments.

Two hundred crowns, with which they were supplied, for two years maintenance in this city, were soon expended in the cost of furnaces, instruments, and drugs, to execute the processes, which they took literally from their books. The great results promised, seduced them; they believed that the plain language used, was the mark of truth; not knowing, that the adepts are never so much concealed, as in the literal description of a process, which they design to be understood only by a master, while the allegories teaching general principles, are the most candid instructions to improve the novice. "Before the end of the year," he relates, "my two hundred crowns were gone in smoke, and my tutor died of a fever he took in summer, from his close attention to the furnace, which he erected in his chamber, and stayed there continually in extreme heat. His death afflicted me much, and still more, as my parents refused to supply me with money, except what was just necessary for my support. I was therefore unable to proceed in my grand work."

"To overcome these difficulties, I went home, in 1535, being of age, to put myself out of guardianship; and I disposed of some of my property for four hundred crowns. This sum was necessary to execute a process, which was given to me in

Toulouse, by an Italian, who said he saw it proved. I kept him living with me, to see the end of his process.

We dissolved gold and silver in various sorts of strong waters; but it was all in vain; and we did not recover one half of the gold and silver, out of the solution, which we had put into it. My four hundred crowns were reduced to two hundred and thirty, of which I gave twenty to the Italian, to proceed to Milan, where, he said, the author of the process lived; and he was to return with his explanations. I remained at Toulouse all the winter, waiting for him; and I should have been there still, had I waited for this Italian, as I never heard of him since.

In the ensuing summer, the city being visited by the plague, I went to Cahors, and there continued for six months. I did not lose sight of my work; and became acquainted with an old man, who was called 'the philosopher,' a name given in the country to any one of superior information. I communicated to him my practices, and asked his advice: he mentioned ten or twelve processes, which he thought better than others. I returned to Toulouse, when the plague ceased, and renewed my labours accordingly; but the only consequence was, that my money was all spent, except one hundred and seventy crowns. To continue my operations with more certainty, I made an acquaintance with an Abbe, who dwelt in the neighbourhood of this city. He was taken with a passion for the same pursuit as myself; and he informed me, that one of his friends, who lived with the Cardinal Armanac, had sent a process to him from Rome, which he believed genuine, but that it would cost two hundred crowns. I agreed to furnish one half of this sum, and he gave the rest; so we began to work together. Our process required a large supply of the spirit of wine. I purchased a cask of excellent wine, from which I drew the spirit, and rectified it many times. We took two pounds weight of it, and half a pound weight of gold, which we had calcined for a month; these were included in a pelican, and placed in a furnace. This work lasted a year:—but not to remain idle, we made some other experiments, to amuse ourselves, from which we expected to draw as much profit, as to pay the cost of our great work.

The year 1537 passed over, without any change appearing in the subject of our labours: we might have been all our lives in the same state; for we should have known, that the perfect metals are unalterable by vegetable or animal substances: we took out our powder, and made projection upon hot quicksilver, but it was in vain. Judge of our grief! especially as the Abbe had notified to all his monks, that they would have to melt the lead cistern of their house, in order that he might convert it into gold, as soon as our operations were finished.

My bad success could not make me desist; I again raised four

hundred crowns on my property; the Abbe did the same, and I set out for Paris, a city containing more alchemists than any other in the world. I resolved to remain there as long as the 800 crowns lasted, or until I succeeded in my object. This journey drew on me the displeasure of my relations, and the censure of my friends, who imagined I was a studious lawyer.—I made them believe, that the design of my remaining in Paris, was to purchase a situation in the law courts.

After travelling for fifteen days, I arrived in Paris, January 1539. I remained a month almost unknown; but no sooner had I visited the furnace-makers, and conversed with some amateurs, than I became acquainted with more than a hundred artists, who were all at work in different ways. Some laboured to extract the mercury of metals, and afterwards to fix it. A variety of systems were held by others; and there was scarce a day passed, in which some of them did not visit me, even on Sundays, and the most sacred festivals of the church, to hear what I had done.

In these conversations, one said, 'If I had the means to begin again, I should produce something good.'—Another, 'If my vessel had been strong enough to resist the force of what it contained,'——Another, 'If I had a round copper vessel, well closed, I would have fixed mercury with silver.' There was not one but had a reasonable excuse for his failure; but I was deaf to all their discourses, recollecting my experience, in being the dupe of similar expectations.

I was, however, tempted by a Greek, on a process with cinnabar:—it failed. At the same time I became acquainted with a strange gentleman, newly arrived, who often, in my presence, sold the fruit of his operations to the goldsmiths. I was a long time frequenting his company, but he did not consent to inform me of his secret. At last I prevailed on him; but it was only a refinement of metals, more ingenious than the rest. I failed not to write to the Abbe, at Toulouse, enclosing a copy of the process of the stranger; and imagining that I had attained some useful knowledge, he advised me to remain another year at Paris, since I had made so good a beginning.

After all, as to the philosophers' stone, I succeeded no better than before. I had been three years in Paris, and my money nearly expended, when I had a letter from the Abbe, acquainting me that he had something to communicate, and that I should join him as soon as possible.

On my arrival at Toulouse, I found he had a letter from the King of Navarre, (Henry) who was a lover of philosophy. He requested that I should proceed to Pau, in Berne, and meet him there, to teach him the secret I had from the stranger at Paris; and that he would recompense me with three or four thousand crowns. The mention of this sum exhilirated the Abbe, and he never let me rest till I set out to wait on the Prince. I arrived

at Pau, in May 1542. I found the Prince a very curious personage. By his command I went to work, and succeeded, according to the process I knew. When it was finished, I obtained the recompense which I expected. But although the King wished to serve me further, he was dissuaded by the Lords of his court, even by those who had engaged me to come to him. He sent me back with great acknowledgments, however, desiring me to see if there was any thing in his states would gratify me, such as confiscations, or the like, and that he would give them to me with pleasure. These promises, which meant nothing, did not lead me to have courtiers' hopes. I returned to the Abbe, at Toulouse.

On my road, I heard of a religious man, who was very skilful in natural philosophy: I went to visit him: he lamented my misfortunes; and said, with a friendly zeal, that he advised me to amuse myself no longer with these various particular operations, which were all false and sophistical; but that I should rather *peruse the best books of the ancient philosophers*, as well to know *the true matter*, as the *right order that should be pursued* in the practice of this science.

I felt the truth of this sage counsel; but before I put it in execution, I went to see my friend at Toulouse, to give him an account of the eight hundred crowns, that we had put in common, and to divide with him the recompense I had received from the King of Navarre. If he was not content with all I told him, he was still less, at the resolution I had taken, to discontinue my operations. Of our 800 crowns, we had but 86 left. I left him, and went home, intending to go to Paris, and to remain there until I was fixed in my theory, by reading the works of the Adepts. I came to Paris in 1546, and remained there a year, assiduously studying the *Turba of the Philosophers*; the good *Trevisan*; the *Remonstrance of Nature;* and some other of the best books. But as I had no *first principles*, I knew not on what to determine.

At length I went out of my solitude, not to see my old acquaintances, the searchers after particular tinctures, and minor works, but to frequent those who proceeded in the great process, by the books of the genuine Adepts. I was, nevertheless, disappointed herein, by the confusion and disagreement of their theories, by the variety of their works, and of their different operations. ——Excited by a sort of inspiration, I gave myself up to the study of *Raymond Lully*, and *Arnold de Villanova*.— My reading and meditation continued another year. I then *formed my plan*, and only waited to sell the remainder of my land, to enable me to go home, and put my resolutions into practise. I commenced at Christmas, 1549, and after some preparations, I procured every thing that was necessary, and I began my process, not without inquietude, and difficulty. A friend said to me, 'What are you going to do?—have you not

lost enough by this delusion?' Another assured me, that if I continued to purchase so much coal, I would be suspected of counterfeiting the coin, of which he already heard a rumour.—Another said, I should follow my business of a lawyer. But I was chiefly tormented by my relations, who reproached me bitterly with my conduct; and threatened to bring the officers of justice into the house, to break my furnaces in pieces.

I leave you to judge my trouble and grief at this opposition. I found no consolation, but in my work, which prospered from day to day, and to which I was very attentive. The interruption of all commerce, which was occasioned by the plague, gave me the opportunity of great solitude, in which I could, undisturbed by interruption, examine with satisfaction, the succession of the three colours, which mark the true work. I thus arrived at the perfection of the tincture, and made an essay of its virtue, on common quicksilver, on Easter Monday, 1550.—In less than an hour it was converted into pure gold:—You may guess how joyful I was; but I took care not to boast. I thanked God for the favour he shewed me, and prayed that I should be permitted to use it only for his glory.

The next day I set out to find the Abbe, according to the promise we gave each other, to communicate our discoveries.—On my way, I called at the house of the religious man, who assisted me by his good advice. I had the grief to find, that both he, and the Abbe, were dead about six months. However, I did not go back to my house, but went to another place, to wait for one of my relations, who I had left at my dwelling. I sent him a procuration to sell all that I possessed, both house and furniture, to pay my debts, and distribute the remainder to those in want among my relations. He soon after rejoined me, and we set out for Lausanne, in Switzerland, resolved to pass our days without ostentation, in some of the celebrated cities of Germany."

Such is the account Zachary gives of himself, expressly to prevent the same misfortunes occurring to others: and the result of his success, after twenty years labour, is, that he became an exile, unknown, except by his book on the *Natural Philosophy of Metals.*

BEHMEN.

Jacob Behmen may be considered, *first*, as a teacher of the *true ground* of the Christian Religion. *Secondly*, as a discoverer of the false, anti-christian church, from its first rise in Cain, through every age of the world, to its present state, in all and every sect, of the present divided Christendom. *Thirdly*, as a guide to the truth of all the mysteries of the kingdom of God.

In these three respects, which contain all that any one can possibly want to know, or learn from any teacher, he is the strongest, the plainest, the most open, intelligible, awakening, convincing writer, that ever was. As to all these three matters, he speaks to every one in *the sound of a trumpet.* He may further be considered, *fourthly*, as a relater of *depths opened in himself*, of wonders which *his spirit had seen and felt.* When his books first appeared in *English*, many persons of this nation, of the greatest wit and abilities, became his readers; who, instead of entering into his *one only* design, which was, *their own regeneration*, from an earthly, to a heavenly life, turned *chemists*, and set up furnaces to regenerate *metals*, in search of the philosophers' stone. And yet of all men in the world, no one has so deeply, and from so true a ground, *laid open*, the exceeding vanity of such a labour, and utter impossibility of success in it, from any art or skill in the use of fire.

This author esteems not merely his own outward reason, but acknowledges to have received a higher gift from God; freely bestowed upon him, and left in writing for the good of those that should live after him. And in his writings, he has discovered such a ground, and such *principles*, as reach into the *deepest mysteries of Nature;* and lead to the attaining of the *highest, powerful, natural wisdom:* such as was among the philosophers, *Hermes Trismegistus*, *Zoroaster*, *Pythagoras*, *Plato*, and other deep men, both ancient and modern, conversant in the mysteries of Nature.

These principles lead to the attaining such wisdom as was taught in *Egypt*, in all which learning *Moses* had skill; to the wisdom which was taught in *Babylon* among the *Chaldeans*, *Astrologians*, *Wise-men*, or *Magi*, who saw the *star* that led them to *Jerusalem* and *Bethlehem*, where they saw the *Child Jesus*, and worshipped, and so returned;—whom God himself was pleased to warn, and direct them what to do.

This ground discovers the way to attain, not only the deepest mysteries of Nature, but Divine wisdom, *Theosophy*, the wisdom of faith, which is the substance of things hoped for, and the evidence of things not seen with the outward eye. This wisdom brings our eyes to see such things, as Moses saw in the mount, when his face shone like the sun, that it could not be beheld:—— such things as *Gehazi* saw, when his master, *Elisha*, prayed that his eyes might be opened, his inward eyes, for his outward were open before;—and then he saw the angels of God. Such things as *Stephen* saw, who said that the heavens opened, and Jesus sat at the right hand of God; and his face shone like the face of an angel at his stoning. And *Paul*, who was caught up into the third heaven, and heard things not lawful to utter.

Such wisdom as this, sees and knows all mysteries; speaks all tongues, of men and angels;—and the language of Nature,

by which Adam named all the creatures in Paradise. This wisdom can also do all miracles.

Jacob Behmen was born in Old Seidenberg, near Goerlitz, in German Prussia, in 1575, of poor, but honest and sober parents. He tended cattle with other boys of the village; and retiring one day into a cave, in the rock called Landscrown, he saw a large wooden vessel full of money, from which he retired without touching it. He informed his companions of it, but they could not again discover the entrance. Some years after, a foreigner arrived, who took it away—but he died a shameful death—the treasure having been covered by a malediction to the covetous.

Behmen was sent to school, until he was of sufficient age to be apprenticed to a shoe-maker. While he attended in the shop, an old man, of good mein, entered, took him by the hand, and with sparkling eyes and angelic countenance, said, 'Jacob, thou art little, but thou wilt be the wonder of the world! Fear God, and reverence his word.' At this he departed; and Behmen from thenceforth, became more serious and devout.

In 1598 and 1600, he was *surrounded with the Divine light* for several days, he saw the virtue and nature of the vegetable world, by the signature of the plants, as he sat in a field: his looking on a plate of tin, was sufficient to inflame the glory of the light within him. From this time he wrote several books of the inward manifestation of *Theosophy*, until he died in 1624, aged fifty.

The first book was *Aurora*, the day-spring, or the dawning of the day in the East, or morning redness in the rising of the sun, the root or mother of philosophy, from the true ground. A description of nature; how all was, and came to be, in the beginning; how creatures proceeded from nature, and the elements. The two qualities of evil and good. How all things are, and work, at present. How all will be, at the end of this time. What the condition is, of the kingdom of God, and the kingdom of hell; and how men work and act, according to either of them.

2. The three principles of the Divine essence. Of the eternal, 1st, dark, 2d, light, and 3d, temporary world; shewing what the soul, the image and spirit of the soul are; also, what angels, heaven, and paradise are. How Adam was before the fall, in the fall, and after the fall. And what the wrath of God, sin, death, the devils, and hell are. How all things have been, now are, and how they shall be at the last.

3. The high and deep searching, of the three-fold life of man, through, or according to the three principles, shewing what is eternal and what is mortal. Why God, who is the highest good, has brought all things to light. How one thing is contrary to, and destroys another. What is right and true, or evil and false.

4. Forty questions concerning the soul. Whence it proceeded at the beginning. What its essential nature is. How it was created in the image of God. What, and when was the breathing of it in. Its form. Power; if corporeal; if propagated; how nourished with the word of God. If a new soul is without sin. How sin enters the soul. How united with God. How it departs at death. Whither it goes. How remains till judgment. If it is conscious of the world and friends it left. What is its glorification. What is the state of the damned. What is the soul of the Messiah. Where is paradise.

5. Of the incarnation of Jesus Christ, the Son of God. Of the Virgin Mary; what she was, from her original; and what kind of mother she came to be, in the conception of her son Jesus Christ; and how the Eternal word, is become man. Of Christ's sufferings, death, and resurrection, and how we may enter thereinto. Of the tree of Christian faith, shewing what true faith is.

6. Mysterium Magnum: an explanation of the first book of Moses, called Genesis; treating of the manifestation of the Divine word, through the three principles of the Divine essence; and of the original of the world, and of the creation, wherein the Kingdom of Nature, and the Kingdom of Grace, are explained, for the better understanding of the Old and New Testament; and what Adam and Christ are; and how man should know himself; what he is, and wherein his temporal and eternal life consists; and his eternal blessing and condemnation.

7. Four tables of Divine revelation, signifying what God himself is, without nature; and how considered in nature, according to the Three Principles. Also, what heaven, hell, world, time, and eternity, are; together with all creatures, visible and invisible; and out of what all of them had their original.

8. Signatura Rerum: the signature of all things; shewing the sign and signification of the several forms and shapes in the creation; and what the beginning, ruin, and cure of every thing is. It proceeds out of eternity into time, and again, out of time into eternity, and comprizes all mysteries.

9. Of the election of grace; or, of God's will towards man, called predestination. A short declaration of the highest ground; shewing how a man may attain Divine skill and knowledge. An Appendix of Repentance; the key which opens the Divine Mysteries.

10. The way to Christ: of true repentance, resignation, regeneration, and the supersensual life. How man should stir up himself in mind and will; and what his earnest purpose and consideration must be. How man must daily die in his own will in self; how he must bring his desire into God; and what he should ask and desire of God. How he must spring up out

of the dying, sinful man, with a new mind and will, through the spirit of Christ. What the old man and new man are; and what either of them is in life, will, and practice. How he that earnestly seeketh salvation, must suffer himself to be brought out of the confused and contentious Babel, by the spirit of Christ, that he may be born anew in the spirit of Christ, and live to him only. How the soul may attain to divine hearing and vision; and what its childship in the natural and supernatural life is; and how it passeth out of nature into God, and out of God into nature and self again; also, what its salvation and predestination are. Of the way one soul should seek after and comfort another, and bring it into the paths of Christ's pilgrimage. The way from darkness to true illumination.

11. The four complexions, choleric, sanguine, phlegmatic, melancholy; a consolatory instruction for souls in the time of temptation.

12. Of holy baptism: how it is to be understood; and why a Christian should be baptized. Of the Holy Supper; what it is; the effects of it, and how to be received: from the true theosophical ground.

13. Six Points: of the tree of life generated by each of the three principles. Of the mixed tree of evil and good; how the three principles are united, and work together. Of contrariety in the life. How the good and holy eternal life springeth through all the generations of the three principles, and is apprehended of none of them. Of Perdition: how a life perisheth, passing out of love and joy into misery. Of darkness, where the devils dwell. Six points: of the blood and water of the soul. Of the election of grace, or predestination: of good and evil. Of sin; what, and how it is. How Christ will deliver up the kingdom to the Father. What the Magia is. What the Mystery is.

14. The Divine Revelation, in answer to thirteen Theosophic questions. What God is, distinct from nature and the creatures. What is the abyss of all. Of God's love and anger. Of what were angels created; their office; why created? What moved Lucifer to his fall, and how it was possible; why not prevented. What was the strife between Michael and the dragon. Of the counsel or wisdom of God conceivable by man. How Lucifer is without God, &c.

15. Of the earthly and heavenly mystery in one another; and how the heavenly is revealed in the earthly.

16. Of the true ground of right praying.

17. Of the Divine Vision; how all is from, through, and in God. How God is near all, and filleth all.

18 to 23. Five books in defence and explanation; two addressed to *Tylken*, two to *Stiefel*, and one to *Richter*.

24. Sixty-three letters.

To Paul Keym, he wrote the 14th of August, 1620, of Alchemy:

"You have undertaken a very hard labour, which doth nothing but perplex, eat up, and consume your life; it is wholly needless; there need no literal demonstration; the Holy Ghost is the key to it; there is no need of such hard labour and seeking; seek only Christ, *and you will find all things.*"

"The philosophers' stone is a very dark disesteemed stone, of a grey colour, but therein lieth the highest tincture; take before you only the earth, with its metals, &c."

To Dr. *Steenberger.*

"The seal of God lieth before it, to conceal the true ground of the same, upon pain of eternal punishment, unless a man knew for certain that it might not be misused; there is also no power to attain to it; no skill or art availeth, unless one give the tincture into the hands of another, he cannot prepare it, except he be certainly in the new birth.

"It doth not cost any money, but what is spent upon the time and maintenance, else it might be prepared with four shillings.

"The work is easy, the art simple; a boy of sixteen years might make it; but the wisdom therein is great, and the greatest mystery."

These lines were copied from MS. in a volume of his works.

Whate'er the *Eastern Magi* sought,
Or *Orpheus* sung, or *Hermes* taught,
Whate'er *Confucius* would inspire,
Or *Zoroaster*'s mystic fire;
The symbol's that *Pythagoras* drew,
The wisdom God-like *Plato* knew;
What *Socrates* debating proved,
Or *Epictetus* lived and loved;
The sacred fire of saint and sage,
Through ev'ry clime, in every age,
In *Behmen*'s wonderous page we view,
Discovered and revealed anew.
"Aurora" dawned the coming day,
Succeeding books meridian light display.
Ten thousand depths his works explore,
Ten thousand truths unknown before.
Through all his works profound, we trace,
The abyss of nature, God, and grace.
The seals are broke, the mystery's past,
And all is now reveal'd, at last.
The trumpet sounds, the spirit's given,
And *Behmen* is the voice from Heaven.

ALEXANDER SETHON.

None of the adepts suffered from imprudent exposure of their power more than the subject of this article. He was a native of Scotland, and passed into Holland in 1602;—He remained some time at Erkusen, with James Haussen, a seaman, who had received hospitable attention at his house, when his ship was the year before, wrecked on the coast of Scotland. Haussen saw his guest with astonishment, make several transmutations in his house; he was bound in gratitude and friendship to a faithful secrecy, but he did not think there was any risk in mentioning the circumstance to Dr. Vanderlinden, of Erkusen, the town where he lived. The physician being a man of integrity and prudence, Haussen did not scruple to give him a piece of the gold, on which he engraved the date and year of the transmutation, 13th March, 1602, at four o'clock:—This piece was seen in the hands of the Doctor's grandson, by George Morhoff.

Sethon proceeded thro' Germany to Basil, where he made transmutations: from thence he went to Saxony; and having incautiously exposed himself to some persons who informed the Duke; this prince considering he had a living treasure in his hands, imprisoned him in a tower, guarded by forty soldiers, who had strict orders to keep a constant watch on him. As it was in vain that the Elector used persuasions to obtain the philosopher's secret; he now tried if he could prevail by rigorous means, which were encreased with severity, in proportion as Sethon was obstinate.

All species of torture were tried, even the application of fire, and by turns, every intreaty was used; but nothing could conquer the firmness of Sethon.

There was then at Dresden a Moravian gentleman, named Michael Sendivogius, a resident at Cracovia, in Poland; he was a searcher after the philosophers' stone; and being interested for Sethon, obtained liberty to visit him. After several interviews, he proposed to aid him in making an escape: to which Sethon consented, and promised him assistance in his pursuit of alchemy. As soon as the resolution was formed, Sendivogius went, and sold his house, where he had lived, in Cracovia, and returning to Dresden, he made good cheer with his friend, and also treated the soldiers to the same. At length the day arrived, in which his plan was ready for execution; he regaled the guards better than usual, and when they were all drunk, he brought Sethon out, to a post-chaise, in which they proceeded without discovery; first calling at Sethon's house, to get from his wife the powder of transmutation, and then, without delay, travelled out of the Electorate of Saxony.

Sendivogius now reminded Sethon of his promise, and the philosopher gave him an ounce of the powder, which, he said, was sufficient, if he knew how to use it, but with respect to the manner of making, or of multiplying it, 'you see,' said he, 'what I have suffered; my nerves are shrunk, my limbs dislocated, emaciated to an extremity, and my body almost corrupted; even to avoid this, I did not disclose the secrets of philosophy!' Sethon did not long enjoy his liberty; he died in 1604, only two years after he left his peaceful dwelling in Scotland..

MICHAEL SENDIVOGIUS.

Sendivogius, who was now about thirty-eight years of age, had the desire of making a great fortune, by discovering the method of making a powder, such as he had received from Sethon, or at least to augment it. He married the widow of Sethon; she knew nothing of the process, but had the manuscripts of the twelve treatises, and the dialogue which was written by Sethon. In the mean time, Sendivogius made projections, and wasted his money in extravagant living; making no secret of what he possessed. At Prague, he presented himself to the Emperor Rodolph II. and in presence of several lords of the court, the king himself made gold by projection. he then appointed Sendivogius to be a counsellor of state; and had a marble tablet inscribed—'*Faciat hoc quispiam aluis quod fecit Sendivogius Polonus.*' This was set up in his chamber, in the castle of Prague, where it remained so late as 1742.

These facts were followed by his printing, at Prague, the treatise written by Sethon, under the name of Cosmopolita; it generally passes for the work of *Sendivogius*, as he included his name, by anagram, in the motto, '*Divi Leschi genus amo;*' and gave no information of the real author. The tract on sulphur, printed at the end of the book, was written by Sendivogius, under the anagram '*Angelus doce mihi jus.*'

He was travelling through Moravia, and a Count of that country, who heard of his operations at Prague, and suspected he had abundance of the transmuting powder, imprisoned him secretly, with a threat, that he should never be liberated, until he communicated his treasure. Sendivogius being a skilful artist, and fearing the fate of Sethon, obtained some matters, with which he cut through the iron bar that crossed the window of his dungeon, and making a rope of his clothes, he escaped, almost naked, out of the power of the little tyrant, whom he summoned to the Emperor's court, where he was condemned to be fined; a village on his estate was confiscated, and given to Sendivogius, who afterwards gave it as a dower with his daughter, at her marriage.

At this time the ounce of powder was nearly spent; a part of it was lost, in attempting to multiply it, in various ways.—His fondness for good living, and his debaucheries, expended large sums, which he obtained from a Jew at Cracovia, who disposed of his gold; and seeing that he had as yet tried nothing of the virtue of his powder in medicine, he put all that remained of it into rectified spirit of wine, with which he astonished the physicians, by the marvellous cures he performed. Desnoyers, secretary to the Queen of Poland, had a medal, which was dipped, red-hot, into this spirit, before Sigismund III. King of Poland, and it was transmuted from silver into gold. The elixir cured the same king of a very grievous accident. In this manner the entire ounce was expended. And now Sendivogius, sanguine in the hopes of succeeding in the process, though without any property left, to bear the charges of it, commenced the infamous trade of obtaining money from the opulent, to be applied in the service of their cupidity. The Marshal Wolski, of Poland, gave him 6000 francs, which he expended, and produced nothing but smoke and cinders. He was next employed by Menizok, the Palatine of Sandemira, who also gave him 6000 francs; he paid 3000 of these to the Marshal Wolski, and went to work with the remainder; but the result was only disappointment.—Notwithstanding the character he had, by birth, and the acquirements of learning, he was so besotted and depraved, as to become a deliberate impostor. He silvered a piece of gold, and feigning that he had the elixir, made the silver disappear, by a chemical separation, which he imposed on the ignorant, as a projection of the tincture, converting silver into gold.

The relation of his life, by his confidential servant, *Bodowski*, explains this deception as a finesse, to conceal his real character, having learned from experience the necessity of defending himself from the violence of covetous men. He sometimes feigned poverty, or lay in bed, as one attacked with the gout, or other sickness; by these means he removed the general suspicion that he had the philosophers' stone; preferring to pass for an impostor, rather than a possessor of unlimited riches.

He frequently travelled in a servant's livery, and concealed most of his red powder in the footstep of his chariot, making one of his servants to sit inside.

He kept some of the powder in a small gold box, and with a single grain of it, converted so much mercury into gold, as sold for five hundred ducats.

He was at his castle of Groverna, on the frontiers of Poland and Silesia, when two strangers came to visit him; one was old, the other young; they presented him with a letter having twelve seals; he said he was not the person they sought; they announced themselves as a deputation from the *Rosicrusian*

Society; he replied to their address, that, "concerning certain stones of the philosophers, he did not know what it meant;" however, he conferred with them on philosophy in general.—They offered to initiate him in their fraternity, which he declined. He died at Groverna, in 1646, aged 84, having been Counsellor of State to three Emperors, Rodolph, Matthias, and Ferdinand.

His only child was a daughter, who married a captain in the army, against the wish of her father. He left her nothing but the treatise he wrote, "*Of Salt*," which he would not print in his life-time, lest it should renew the troubles he experienced from the publicity of his character.

See Manget's Proof of the Transmutation at Basil, 1603, in the preface to his Chemic Library; and Wedelius's Testimony, quoted by Manget, that some of this gold was seen by him in the family of Zwinger, in that city. ——— *See Desnoyers' Letter, (Langlet's History) in proof of a silver crown piece, partly converted into gold before King Sigismund III. of Poland.*

Borel, in his Galic Antiquities, recounts, that he, with many others at Paris, saw this crown piece, and he describes it as partly gold, so far only as it was steeped in the elixir, and the gold part was porous, being specifically more compact than in its former state in silver: there was no appearance of soldering, or the possibility of any deception. See Morhoff epistola ad Langelotum.

GUSTENHOVER.

There was a goldsmith, named Gustenhover, living at Strasburgh, in 1603. In a time of great peril, he gave shelter to a good religious man; who, on leaving his house, after a considerable stay, presented his humane host with some transmuting powder, and, departing on his journey, was heard of no more.

Gustenhover imprudently made transmutations before many persons. It was soon reported to Rodolph II. who was an amateur of alchemy. He wrote to the magistrates of Strasburgh, directing them to send the goldsmith to him forthwith. They immediately attended to the Emperor's orders with zeal, arrested the man, and guarded him with vigilance from the possibility of escape. When they informed him, that the intention of his imprisonment was, to send him to Prague, to the Emperor, he immediately understood the business, and invited the magistrates to meet together, desiring them to bring a cru-

cet and charcoal, and (without his approaching) to melt some lead, for which purpose they used some musket balls; he then handed them a little red powder, which they cast into the melted lead, and the result of their calcination was pure gold.

See Heilman's preface, vol. 6; Theatrum Chem: and Manget's Chemic Library.

BUSARDIER.

The few particulars recorded of this adept, were preserved in consequence of the celebrity of his successor. He dwelt at Prague, with a lord of the court, and, falling sick, he perceived his death was inevitably approaching. In this extremity, he wrote a letter to his chosen friend, *Richtausen*, at Vienna, requiring him to come, and remain with him in his last moments. On the receipt of this letter, Richtausen set out, and travelled with all expedition; but he had the mortification, on his arrival at Prague, to find that the adept was no more. He enquired diligently if he had left any thing; and he was informed by the nobleman's steward where he lodged, that he had left a powder, which he shewed to Richtausen, and said, his master had desired him to keep it safely, but, for his part, he did not know the use of it. Upon this information, Richtauson adroitly became possessed of the powder, and departed. But the nobleman, on hearing of the transaction, threatened to hang his steward if he did not recover the powder. The steward, judging that no one but Richtausen could have taken it, pursued him, well armed: and tracing him on the road, he had an interview, in which he presented a pistol to his breast, telling he would shoot him, if he did not restore the powder, Richtausen, seeing there was no other way to preserve his life, acknowledged he had the powder, and would restore it. Accordingly he did so in appearance; but, by an ingenious contrivance, he kept a considerable quantity of it out of the parcel. He was now possessed of a treasure, the merit of which was fully known to him. He presented himself to Ferdinand III. This Emperor, who began to reign in 1637, was an alchemist. He took every precaution, aided by Count Russe, his mine-master, in making projection, with some of the powder given him by Richtausen. He converted three pounds of mercury into gold, with one grain. The force of this tincture was, one upon 19,470. The Emperor caused a medal to be struck, *viz*, Apollo, with the caduceus of Mercury; the motto, "*Divina metamorphosis exhibita Pragueæ. Jan.* 15, *Anno* 1648, *in præ*

sentia : Sac : Cæs : Majest : Ferdinandi Tertii." On the reverse "*Raris hæc ut hominibus est ars ; ita raro in lucem prodit laudetur Deus in æternum, qui partem suæ infinitæ potentiæ nobis suis abjectissimus creaturis communicat.*" — He also ennobled Richtausen, by the title of Baron Chaos.

Among many other transmutations made by the Baron's powder, was one by the Elector of Mayence, in 1658. His Highness made projection with all the precautions possible to a learned and skilful philosopher; it was with a little button, like a small onion, covered with gum tragacanth, to retain the powder: he put this button into the wax of a taper, which was lighted, and then put this wax into the bottom of a crucet; he poured thereon four ounces of quicksilver, and put the whole into the fire, covered with charcoal, above, below, and around; then they began to blow to the utmost, and in about half an hour they removed the coals, and saw that the melted gold was rather too red, as it is usually green. The Baron said, that the gold was yet too high, and it was necessary to put some silver into it. The Elector took some pieces of silver out of his pocket, and put them into the melting pot, and having poured out the entire, in perfect fusion, into a lingot, when cool, he found it was very fine gold, but rather hard, which was attributed to the lingot; when it was melted again, it proved very soft; and the Master of the Mint declared to his Highness, that it was more than 24 carats; he had never seen such fine gold.

See Wedelius's Preface to Philaletha. Monconis's Travels, 2nd vol. 379th page. Zwelfer Pharmacopœia, p. 1. ch. 1. Philip Jacob in Manget, p. 193.

JOHN DEE.

Among some instances, proving that the possession of the philosophers' stone would make a rich man poor, and a weak man immoral, the life of Doctor Dee, affords a striking example. The historian Camden calls him 'Nobilis Mathematicum'. He wrote 49 books, eight of them were printed. His library contained 4000 volumes, 700 of which were ancient MS. in Latin, Greek, Hebrew, and other languages. At an early age, he had a superstitious veneration for those branches of the cabala, which are exploded by Christianity; and this led him, throughout his life, into *incredible errors*. He associated in these pursuits with Edward Kelly, whose clear understanding, and quick apprehension in matters of philosophy, made the Doctor overlook his irascible temper, and irreligious character.

Kelly was born at Worcester, in 1555. He was a notary, living in London. Dr. Dee lived in the neighbourhood of the city, in a cottage at Mortlake; He had taken out his degree, *Artium Magister*, at Cambridge, April, 1548.

It is said, but without sufficient authority, that Kelly was prosecuted at Lancaster, for falsifying an ancient deed, and was condemned to have his ears cut off. He retired, however, to Wales, and lodged at an obscure inn. During his stay there he learned from the inn-keeper, that the tomb of a wealthy Bishop, in a neighbouring shire, was supposed to contain his riches; the tomb was opened; but the only discovery made, was an old book, and two small bottles of ivory: one of these was broken, and it contained a heavy red powder, without scent; the other bottle was used as a toy by the inn-keeper's children. Kelly, who knew the value of these articles, offered a pound sterling for the bottle and book, which the inn-keeper accepted with joy, and added to the bargain, some of the red powder, which he had saved when the other bottle was broken. Kelly, possessed of this invaluable treasure, returned to London; shewed the book to Dr. Dee, and acquainted him with his good fortune, but did not yet give him the powder, or shew him a proof of its virtue.

Dr. Dee was not ignorant of chemistry; in December 1579, made a metallic salt; the projection of which, he says, was one upon a hundred; and he revealed this secret to Roger Cooke. But the tincture possessed by Kelly, was so rich as one upon 272,330; and he lost much gold by making trials, before he knew the extent of its power. In Dr. Dee's diary, in Germany, there is mention made of *the book of St. Dunstan, and the powder found at the digging in England.* The place where this treasure was obtained, was generally reported to be the ruins of Glastonbury abbey, founded by St. Dunstan. The last abbot was hanged by Henry VIII. for adhering to the Pope. It is about thirty-five miles from Glastonbury to the nearest part of South Wales.

In June, 1583, an attachment was issued against Edward Kelly, *for coining*; upon which he expressed so much rage and fury against one Husey, who had scandalized him, that Dr. Dee feared he ought not to consort with so disorderly a a person, although he was innocent of the felony. Kelly now brought the powder from Islington.

Sept. 15, 1513. Dr. Dee, his wife and children, Edward Kelly, and his wife, accompanied by Lord Albert Alasco, of Siradia, in Poland, departed from London, on a journey to Craco. As soon as they arrived in the North of Germany, Dee received a letter from one of his friends in England, informing him, that his library at Mortlake, was seized, and partly destroyed, on the vulgar report of his unlawful studies;

and that his rents and property were sequestered. The travellers were in so much want of money, when they arrived at Bremen, that Lord Alasco advised them to return home by Hamburgh. However, they proceeded by Koningsbergh to Lasco, the Lordship of Albert, who was so much in debt, that he could not proceed to Craco. Dr. D. had not yet seen a transmutation with Kelly's powder. They took a house for a year, in Stephen-street, Craco, for 80 gilders. Next year, 1584, they lived in Prague. Dr. Dee wrote to the Emperor Rodolph, and to the Spanish ambassador, who were both lovers of alchemy. He was received with favour, and Dr. Curtz was appointed to confer with him.

In September 1584, they '*were brought to great penury*, so that without Lord Alasco, or some heavenly help, they could not sustain their state any longer.' News reached them of Queen Elizabeth's displeasure against them. They were also in ill repute at the Court of Prague:—it was reported that Dr. Dee had sold his goods in England, and given the produce to Lord Alasco, who was not able to repay it; and that the Doctor intended to obtain money from the Emperor, by his alchemical impositions.

In March 1585, Mrs. Dee prayed to God to relieve their necessities for meat and drink for their families, which were much oppressed, and that they might not pawn or sell their clo h's or furniture to the Jews, or citizens of Prague, who slandered t hem..

In May 1586, a sentence of banishment was officially sent to Dr. Dee. Prince Rosenberg, viceroy of Italy, remonstrated in vain, previous to his departure for Leipsic, from whence he removed to Trebona, in Bohemia. Here, Edward Kelly, on the 4th September, 1586, transmuted an ounce of mercury into gold, with a particle of the powder, like a grain of sand, in the presence of Edward Garland, who was sent for that purpose from the Czar of Muscovy.

In January previous to this, Dr. Dee had received two ounces, *Donum Dei* from Edward Kelly, and he abounded in money; he had 2000 ducats in one bag, when he paid 800 florins to Puccius, the author of his banishment, who followed and disquieted him,

Queen Elizabeth hearing some report of these transactions, employed Captain Gevin to ascertain the truth. Dr. Dee wrote to her Majesty's secretary, Walsingham, telling him the Queen had missed an opportunity worth a million of gold; and in proof of their riches, the English ambassador, Lord Willoughby, sent to his court, from Prague, a piece of a brass warming-pan, which was converted into silver, by steeping it, red-hot, in the elixir. At the marriage of Edward Kelly's maid servant, he gave away as many rings as were worth £4000. They were made of gold wire, twisted two or three times about the fingers.

The 27th April is noted with joy, *hæc est dies quam fecit Dominus.* Edward Kelly had then declared to Dr. Dee the making of the philosopher's stone: it does not appear that either of them succeeded in the process. Dr. Dee's son Arthur, who was after his father's death, physician to the Czar at Mosco, says, in his Fasciculus Chemicus, that *in his early youth he witnessed transmutation repeatedly for seven years.*

In 1589, Dr. Dee parted with Edward Kelly, taking his receipt for the powder he delivered up to him; he set out for England, in consequence of the Queen's invitation by Robert Garland: at Bremen he was visited by Henry Kunrath, an alchemical adept. The Langrave of Hesse sent a complimentary letter to Dr. Dee, who in return presented him with twelve Hungarian horses, which he brought from Prague. He arrived in England after six years absence. The Queen gave him audience, and called to his house very courteously, presenting him with 200 angels to keep his Christmas, and gave him a license in alchemy. Sir Thomas Jones offered him his castle of Emlin, in Wales, to dwell in. He was made chancellor of St. Paul's, and in 1595, Warden of Manchester College. He went there with his wife and children, and was installed February 1596.

Edward Kelly was imprisoned by the Emperor, and set at liberty in 1593. He was in favour and knighted 1595, but was again confined, and attempting to escape by a rope, he fell from the window of his prison, and was killed.

It does not appear that Dr. Dee made any transmutation in England after his return. The prejudice against his studies was revived; Secretary Walsingham and Sir T. George were commissioned 1592, to search his house, and report if there was any thing unlawful to be found. In 1594, he wrote to Lady Scudamore to move the Queen, that he might either be heard in his defence before the Council, or set free to go where he pleased. He wrote a justification of himself to the Archbishop of Canterbury in 1595.

In 1607 Dr. Dee lived at Mortlake; he had a powder in keeping, but it was not productive of any transmutation: he lived on the revenue he derived from Manchester. The Fellows of that College shewed their enmity to his character on several occasions, and it appears that he was endeavouring to borrow 100l. to purchase necessaries. He died shortly after this date, aged upwards of 80 years.

See Morhof. de Metal. Trans. 13. Wever's Funeral Monuments 45. M. Casaubon's Preface, and Dr. Dee's Diary, folio, 1659. Elias Ashmole's Notes to Kelly's work, 4to. 1652.

HELMONT.

In the year 1577, at Bois le Duc, in Dutch Brabant, John Baptist Von Helmont was born of a noble family. He studied at Louvain, and became eminent in Mathematics, Algebra, the doctrines of Aristotle, Galen, the medicine of Vopiscus and Plempius. At seventeen he lectured on physics as prælector, and took his degree M. D. in 1599. He read Hippocrates, and all the Arabs as well as Greeks, before he was twenty-two years old. He then passed ten years in the unsuccessful practice of physic; until he met a Paracelsian chemist, who discovered various chemical medicines to him. He retired to the Castle of Vilvord, near Brussels, and laboured with unremitting diligence in the analysis of bodies of every class by chemical experiment; and he continued for the remainder of his life retired and almost unknown to his neighbours, except a few, whom he attended without fee as a physician. He declined an invitation and flattering offers from the Emperor and the Elector Palatine, and after writing several Tracts, which are to this day the admiration of the learned, he died in the 67th year of his age.

This author, so illustrious in the sciences throughout Europe, and no less celebrated for his noble rank than by the probity of his character, testifies in three different places of his books, that he has seen transmutation! and that he has performed it himself! He speaks thus in his treatise *de Vitæ Eterna*, p. 590, "I have seen and I have touched the philosopher's stone more than once; the colour of it was like saffron in powder, but heavy and shining like pounded glass; I had once given me the fourth part of a grain, I call a grain that which takes 600 to make an ounce. I made projection with this fourth part of a grain, wrapped in paper, upon eight ounces of quicksilver, heated in a crucible, and immediately all the quicksilver, having made a little noise, stopped and congealed into a yellow mass. — Having melted it with a strong fire, I found within eleven grains of eight ounces of most pure gold, so that a grain of this powder would have transmuted into very good gold, 19,156 grains of quicksilver."

If Helmont professed the art of making the transmuting powder, his testimony would not be so free from suspicion as it is: he says on another occasion, that an artist of a few days acquaintance, gave him half a grain of the powder of projection, with which he transmuted nine ounces of quicksilver into pure gold. He says further, that he performed a similar operation many times, in the presence of a large company, and always with the same success. On these grounds, he believes the certainty of the art, and that it is so prodigious, that one of those

artists he knew, had as much of the red-stone, as would make *two hundred thousand pounds weight of gold.*

Helmont professed the knowledge of the alcahest, and the method of preparing medicines of transcendant efficacy, by its combinations. The universal dissolvent, according to the Paracelsians, unites with some things easier than with others, and the union with one, gives it the power of easier access to another. Hence, there is *a science of its affinities* necessary to be understood; otherwise the exceeding great difficulty of some solutions, by the alcahest, would either for want of skill or time, make a radical union insuperable.

It appears, that the combinations of the *universal spirit*, in the order of comparative affinities, *diverge* in the two great branches of the *saline* and the *sulphureous* classes. Its nearest affinities are the most open spirituous substances that partake of both branches; and as vegetables are more open than animal substances, and minerals are more compact than either, the first and easiest combination is with a watery spirit, including only a small portion of an oily fire, and alkaline salt. After the alcahest passes alchemically through this degree, it comes out separated in the form of an essence, containing all the virtue of the combination, extended with it to a range of medicinal powers, which it had not before; it passes in like manner by the easiest transitions through the gum and saccharine classes to the unctuous—thin oil—aromatic—dry oil—hard oil—and thence to animal, mineral, and metallic sulphurs. The other branch passes through the neutral salts, alkalies and vegetable acids; from thence through the vitriols and saline sulphurs to the animal and mineral acids, salts, metals and stones; each new combination is an accession of new powers, any one of them is perfect and universal—all of them are innumerable varieties of perfections, from which may be selected those peculiar powers best suited by their appropriate effects to the adept's respective purposes. Thus the artist, who has passed through the *one* narrow gate, to the shrine of nature, can facilitate his future access, and guard the practice of alchemic physic from injuring, by its too powerful effects, the frail body it should only relieve with mediums suited to its weakness.

BUTLER.

In the Reign of James the First, the attention of the curious was attracted by a report, of several transmutations, made in London by this artist. He was an Irish Gentleman, who had just then returned from visiting foreign countries. It was said, that he had not the secret of making the stone, but to

account for his possessing it, the following story was related:—The ship in which he took his passage in one of his voyages, was captured by an African pirate, and on arriving in port, he was sold as a slave to an Arabian, who was an alchemical philosopher. Butler appearing to his master skilful and ingenious, he was employed in the most difficult operations of the laboratory. Having a perfect knowledge of the importance of the process, as soon as it was finished, he bargained with an Irish merchant for his ransom, and made his escape, taking with him a large portion of the red-powder. It is probable that Butler, Sendivogius, and others who made public transmutations, found it necessary to declare their inability to make or encrease the powder they obtained, knowing that perpetual imprisonment is the most lenient fate that could befal the possessor of an inexhaustible fund of those metals, which, under royal sanction, are the current representatives of all the property in the civilized world.

A countryman of Butler's, who was a physician, formed a plan for discovering his secret. He presented himself as a servant who wanted a place, and was hired by Butler: he found the philosopher was grown so circumspect, that he sought in vain for some circumstance to justify the public report of his treasures; until at last Butler sent him into the city to purchase a large quantity of lead and quicksilver.

The disguised doctor now hoped to make a discovery; he executed his commission with dispatch, and prepared a small hole in the wall of Butler's room, through which from the adjoining apartment he could see what was going on. He soon perceived Butler taking something out of a box, which he put on the melted lead, and deposited the box in a concealed place under the floor of his room. At this moment the table and chair on which the doctor was elevated to the spy-hole, gave way, and he fell with a loud noise to the ground. Butler rushed out of his room to learn the cause of this disturbance, and perceiving the spy-hole, he with difficulty refrained from running his servant through the body with his sword.

Finding there was no hopes of obtaining any thing from Butler, the doctor expected to surprise his treasures, by reporting to the officers of justice, that he was a coiner of false money: A vigilant search was made according to his directions, but nothing was found, as Butler removed whatever could betray him—his furnace, crucibles, and 80 marks in gold, were all he appeared to possess; he was therefore liberated from the prison in which he had been confined during the investigation.

Butler was afterwards imprisoned in the Castle of Vilvord, in Flanders, where he performed wonderful cures by hermetic medicine. A fellow prisoner, who was a Monk of Brittany, having a desperate erisepilas in his arm, was restored to health

in one hour by drinking almond milk, in which Butler only dipped the stone. The next day, at the rumour of this circumstance, the celebrated J. B. Helmont, who lived in the neighbourhood, went with several noblemen to the prison: Butler cured an old woman in their presence of a megrim, by dipping a stone into oil of olives, with which he anointed her head.—An abbess, whose arm was swelled, and her fingers stiff for eighteen years, was also cured by a few applications to her tongue of the same stone. These cures are attested by the illustrious Von Helmont in his works.

HELVETIUS.

The following most unquestionable testimony to the fact of transmutation, was published by an eminent Dutch physician, John Frederic Helvetius, at the Hague in 1667, and dedicated to his friends, Dr. Retius, of Amsterdam, Dr. Hansius, of Heidelberg, and Dr. Menzelin, of Brandenberg. 'On the 27th December, 1666, in the afternoon, a stranger in a plain rustic dress, came to my house at the Hague; his manner of address was honest, grave, and authoritative; his stature was low, with a long face, and hair black, his smooth chin; he seemed like a native of the North of Holland, and I guessed he was about forty-four years old. After saluting me, he requested me most respectfully to pardon his rude introduction; but that his love of the pyrotechnic art made him visit me; having read some of my small Treatises, particularly that against the sympathetic powder of Sir Kenelm Digby, and observed therein my doubt of the hermetic mystery, it caused him to request this interview. He asked me if I still thought there was no medicine in nature, which could cure all diseases, unless the principal parts as the lungs, liver, &c. were perished, or the time of death were come. To which I replied, I never met with an adept, or saw such a medicine, though I read much of it, and often wished for it. Then I asked if he was a physician; he said, he was a founder of brass, yet from his youth learned many rare things in chemistry, particularly of a friend, the manner to extract out of metals, many medicinal arcana's by the use of fire. After discoursing of experiments in metals, he asked me, would I know the philosopher's stone if I saw it: I answered I would not, though I read much of it in Paracelsus, Helmont, Basil, and others; yet I dare not say I could know the philosopher's matter. In the interim he drew from his breast-pocket, a neat ivory box, and out of it took three ponderous lumps of the stone, each about the size of a small wall-nut; they were transparent, and of a pale brimstone colour, wherete some scales of the cru-

cible adhered, when this most noble substance was melted.—The value of it, I since calculated, was twenty tons weight of gold: when I had greedily examined and handled the stone almost a quarter of an hour, and heard from the owner, many rare secrets of its admirable effects, in human and metallic bodies, and its other wonderful properties, I returned him this treasure of treasures; truly with a most sorrowful mind, like those who conquer themselves, yet as was just, very thankfully and humbly; I further desired to know why the colour was yellow, and not red, ruby colour, or purple, as philosophers write; he answered, that was nothing, for the matter was mature and ripe enough. Then I humbly requested him to bestow a little piece of the medicine on me, in perpetual memory of him, though but the size of a coriander or hemp seed; he presently answered, Oh no, no, this is not lawful, though thou wouldst give me as many ducats in gold as would fill this room, not for the value of the matter, but for some particular consequences;—nay, if it were possible said he, that fire could be burnt of fire, I would rather at this instant cast all this substance into the fiercest flames. He then demanded, if I had a more private chamber, as this was seen from the public street: I presently conducted him into the best furnished room backward, not doubting but he would bestow part thereof, or some great treasure on me; he entered without wiping his shoes, although they were full of snow and dirt; and asked me for a little piece of gold, and pulling off his cloak, opened his vest, under which he had five pieces of gold; they were hanging to a green silk ribbon, the size of small breakfast plates; and this gold so far excelled mine, that there was no comparison, for flexibility and colour; the inscriptions engraven upon them he granted me to write out they were pious thanksgivings to God, dated 26th August, 1666, with the characters of the Sun, Mercury, the Moon, and the signs of Leo and Libra.

I was in great admiration, and desired to know where and how he obtained them. He answered, a foreigner who dwelt some days in my house, said he was a lover of this science, and came to reveal it to me; he taught me various arts; first, of ordinary stones and chrystals, to make rubies, chrysolites and sapphires, &c. much more valuable than those of the mine; and how in a quarter of an hour, to make an oxid of iron, one dose of which would infallibly cure the pestilential dissentary, or bloody flux; and how to make a metallic liquor to cure all kinds of dropsies most certainly in four days; as also a limpid clear water sweeter than honey, by which in two hours of itself, in hot sand, it would extract the tincture of granats, corals, glasses, and such like; he said more, which I Helvetius did not observe, my mind being occupied to understand how a noble juice could be drawn out of minerals to transmute metals. He told me his said master caused him to bring a glass of rain water, and he put some

silver leaf into it, which was dissolved therein within a quarter of an hour, like ice when heated: 'And presently he drank to me the half, and I pledged him the other half, which had not so much taste as sweet milk; whereby methought I became very light hearted. I thereupon asked if this were a philosophical drink, and wherefore we drank this potion? He replied, I ought not to be so curious.' By the said master's directions, a piece of a leaden pipe being melted, he took a little sulphureous powder out of his pocket, put a little of it on the point of a knife into the melted lead, and after a great blast of the bellows, in a short time he poured it on the red stones of the kitchen chimney, it proved most excellent pure gold; which he said brought him into such a trembling amazement, that he could hardly speak; but his master encouraged him, saying, cut for thyself the sixteenth part of this as a memorial, and give the rest away among the poor, which he did. And he distributed this alms as he affirmed, if my memory fail not, at the Church of Sparenda. At last said he, this generous foreigner taught me thoroughly this divine art. As soon as his relation was finished, I begged he would shew me the effect of transmutation to confirm my faith; but he declined it for that time in such a discreet manner, that I was satisfied, as he promised to come again in three weeks, and shew me some curious arts in the fire, and the manner of projection, provided it were then lawful without prohibition. At the three weeks end he came, and invited me abroad for an hour or two, and in our walk we discoursed of nature's secrets, but he was very silent on the subject of the great elixir, gravely asserting, that it was only to magnify the sweet fame, and mercy of the most glorious God; that few men endeavoured to serve him, and this he expressed as a pastor or minister of a Church; but I recalled his attention, intreating him to shew me the metallic transmutation; desiring also that he would eat and drink and lodge at my house, which I pressed; but he was of so fixed and stedfast a spirit, that all my endeavours were frustrated. I could not forbear to tell him that I had a laboratory, ready for an experiment, and that a promised favour was a kind of debt; yes, true said he, but I promised to teach thee at my return, with this proviso, 'if it were not forbidden.'

When I perceived all this was in vain, I earnestly requested a small crum of his powder, sufficient to transmute a few grains of lead to gold; and at last out of his philosophical commiseration, he gave me as much as a turnip seed in size; saying, receive this small parcel of the greatest treasure of the world, which truly few kings or princes have ever known or seen: But I said, this perhaps will not transmute four grains of lead, whereupon he bid me deliver it back to him, which in hopes of a greater parcel I did; but he cutting half off with his nail, flung it into the fire, and gave me the rest wrapped neatly up in blue

paper; saying, it is yet sufficient for thee. I answered him, indeed with a most dejected countenance; Sir, what means this; the other being too little, you give me now less. He told me to put into the crucible half an ounce of lead, for there ought to be no more lead put in than the medicine can transmute; I gave him great thanks for my diminished treasure, concentrated truly in the superlative degree, and put it charily up into my little box; saying, I meant to try it the next day, nor would I reveal it to any. 'Not so, not so,' said he, 'for we ought to divulge all things to the children of art, which may tend alone to the honor of God, that so they may live in the theosophical truth.' I now made a confession to him, that while the mass of his medicine was in my hands, I endeavoured to scrape a little of it away with my nail, and could not forbear; but scratched off so very little, that it being picked from my nail, wrapped in a paper, and projected on melted lead, I found no transmutation; but almost the whole mass of lead sublimed, and the remainder was a glassy earth; at this unexpected account, he immediately said, you are more dexterous to commit theft than to apply the medicine; for if you had only wrapped up the stolen prey in yellow wax, to preserve it from the fumes of the lead, it would have sunk to the bottom and transmuted it to gold; but having cast it into the fumes, the violence of the vapour, partly by its sympathetic alliance, carried the medicine quite away. I brought him the crucible and he perceived a most beautiful saffron like tincture sticking to the sides; he promised to come next morning at nine o'clock, to shew me that this tincture would transmute the lead into gold. Having taken his leave, I impatiently waited his return; but next day he came not, nor ever since; he sent an excuse at half past nine that morning, and promised to come at three in the afternoon, but I never heard of him since; I soon began to doubt the whole matter; late that night my wife, who was a most curious student and enquirer after the art, came soliciting me to make an experiment of that little grain of the stone to be assured of the truth; 'unless this be done,' said she, 'I shall have no rest nor sleep this night;' she being so earnest, I commanded a fire to be made, saying to myself, I fear, I fear indeed this man hath deluded me; my wife wrapped the said matter in wax, and I cut half an ounce of lead, and put it into a crucible in the fire; being melted, my wife put in the medicine made into a small pill with the wax, which presently made a hissing noise, and in a quarter of an hour the mass of lead was totally transmuted into the best and finest gold, which amazed us exceedingly. We could not sufficiently gaze upon this admirable and miraculous work of nature; for the melted lead, after projection, shewed on the fire the rarest and most beautiful colours imaginable, settling in green; and when poured forth into an ingot, it had the lively fresh colour of blood; when cold, it shined as the purest and most splendent gold. Truly all those who were

standing about me, were exceedingly startled, and I ran with this aurified lead, being yet hot, to the goldsmith, who wondered at the fineness, and after a short trial by the test, said it was the most excellent gold in the world.

The next day a rumour of this prodigy went about the Hague, and spread abroad; so that many illustrious and learned persons gave me their friendly visits for its sake: amongst the rest, the general Assay-master, examiner of coins of this province of Holland, Mr. Porelius, who with others, earnestly besought me to pass some part of the gold through all their customary trials, which I did, to gratify my own curiosity. We went to Mr. Brectel a silversmith, who first mixed four parts of silver with one part of the gold, he filed it, and put *aquafortis* to it, dissolved the silver, and let the gold precipitate to the bottom; the solution being poured off, and the calx of gold washed with water, then reduced and melted, it appeared excellent gold: and instead of a loss in weight, we found the gold was increased, and had transmuted a scruple of the silver into gold by its abounding tincture.

Doubting whether the silver was now sufficiently separated from the gold, we mingled it with seven parts of antimony, which we melted and poured out into a cone, and blew off the regulus on a test, where we missed eight grains of our gold, but after we blew away the rest of the antimony, or superfluous *scoria*, we found nine grains of gold for our eight grains missing, yet it was pale and silver-like, but recovered its full colour afterwards; so that in the best proof of fire we lost nothing at all of this gold; but gained as aforesaid. These tests I repeated three times, and found it still alike; and the silver remaining out of the *aquafortis*, was of the very best flexible silver that could be, so that in the total, the said medicine or elixer, had transmuted six drams and two scruples of the lead and silver into most pure gold.

BERIGARD OF PISA.

Claude Berigard was a celebrated Italian philosopher, author of *Circulus Pisanus*, published in Florence, 1641; far from being a credulous man, he was inclined to scepticism. These are his own words, page 25.—"I did not think that it was possible to convert quicksilver into gold, but an acquaintance thought proper to remove my doubt; he gave me about a drachm of a powder, nearly of the colour of the wild poppy, and having a smell like calcined sea salt; to avoid all imposition, I purchased a crucible, charcoal, and quicksilver, in which I was certain, that there was no gold mixed; ten drachms of quicksilver which I heated on the fire, was on projection transmuted into nearly the same weight of good gold, which stood all tests. Had I not

performed this operation in the most careful manner, taking every precaution against the possibility of doubt, I should not have believed it, but I am satisfied of the fact."

ANONYMOUS ADEPT.

Athanasius Kircher, a German jesuit, retired to Rome in 1640, where he wrote and published 22 vols. folio, and eleven in 4to. He records in his *Mundus Subterraneus*, that one of his friends, whose veracity he could not doubt, related to him as follows:—'From my youth', said this honest man, 'I made a peculiar study of alchemy, without ever attaining the object of that science. In my course of experiments, I received a visit from a man who was entirely unknown to me: he asked very politely, what was the object of my labours, and without giving me time to reply, he said, I see very well by these glasses and this furnace, that you are engaged in the search of something great in chemistry; but believe me you never will, in that way, attain to the object you desire. I said to him, 'Sir, if you have better instructions, I flatter myself that you will give them.' Willingly, replied this generous unknown: immediately I took a pen and wrote down the process he dictated; and to shew you the result, said the stranger, let us both work together, according to what you have written. We proceeded, and our operation being finished, I drew from the chemical vessel a brilliant oil, it congealed into a mass, which I broke into powder. I took a part of this powder and projected it on three hundred pounds of quicksilver, it was in a little time converted into pure gold, much more perfect than that of the mines; it endured all the proofs of the goldsmiths.'

'A prodigy so extraordinary struck me with surprise and astonishment, I became almost stupid; and as another Crœsus, I fancied I possessed all the riches in the universe. My gratitude to my benefactor was more than I could express: he replied that he was on his travels, and wanted no assistance whatever; but 'it gratifies me,' says he, 'to counsel those who are unable to complete the hermetic work.' I pressed him to remain with me, but he retired to his inn; next day I called there, but what was my surprise, at not finding him in it, or at any place in the town. I had many questions to ask him, which left me in doubt. I returned to work according to the receipt, and failed in the result; I repeated the process with more care; it was all in vain! Yet I persevered until I had expended all the transmuted gold, and the greater part of my own property.'

'We see', says Father Kircher, gravely, 'by this true history, how the devil seeks to deceive men who are led by a lust of riches. This alchemist was convinced he had an infernal visitor, and he destroyed his books, furnace, and apparatus, by the timely advice of his confessor.'

THE ADEPT MERCHANT OF LUBEC.

This anonymous possessor of unlimited wealth has left nothing in writing, and would be unknown to the world, but that he performed a transmutation before Gustavus Adolphus, King of Sweden, in Pomerania, about the year 1620. The gold was coined in medals, bearing the king's effigy, with the reverse, Mercury and Venus.

The adept did not appear opulent; as a merchant he never was observed to enter into any commercial business, except a transaction by which he did not profit; but after his death, there were 1700,000 crowns found in his house.—See Borrichius, and Moncon's travels, p. 379.

TRANSMUTATION AT BERLIN.

On the commencement of the eighteenth century, a gentleman presented himself to the King of Prussia, at Berlin, proposing to communicate the secret of transmutation. The king desired to see a proof of it, and the operation was performed before him, with all the necessary precautions against imposition. The projection succeeded perfectly: the artist expected promotion, but he was desired to make a similar powder, which he acknowledged he could perform. He failed in the attempt, and instead of being promoted at court for his communications, a charge was brought against him for duelling several years before, and he was accordingly beheaded. This story was verified to the Abbe Lenglet at Paris.

TRANSMUTATION BEFORE THE DUKE OF SAXONY.

A transmutation at Dresden, before Frederick Augustus, was performed about the year 1715, by an apothecary's boy. He related that a sick traveller, whom he attended in Berlin, had, on his recovery, given him the powder of projection, in a quantity sufficient to establish him for life. The result of his vanity, in exhibiting a phenomenon so dangerous to the landed and commercial interest, was a condemnation to death, which he escaped by professing the secret of making delft equal to china: he succeeded in the attempt, which laid the foundation of the Dresden manufactories. His vicious disposition now broke out, he mixed a destructive powder with the prepared clay of the porcelain

makers, and fled to Austria. On his return he was confined in the Castle of Meissen, where he died. The Abbe Lenglet was assured by M. Bray, Minister of the Elector of Saxony, that he witnessed the fact of transmutation at Dresden.

COUNT CAGLIOSTRO.

Joseph Balsamo, Count Cagliostro, was born at Palermo, in 1743; he was instructed in the secret chemistry by Altotas, an Arab, whom he met at Messina.—They embarked for Alexandria, and performed several operations, by which they procured large sums of money. Altotas could speak greek fluently, and had several arabic manuscripts; he instructed Balsamo in the oriental languages, and in occult philosophy. They passed to Malta, and worked in the laboratory of the grand master Pinto. Altotas died soon after; and Balsamo visited Naples, in company with a Knight of Malta. He acquired the regard of Prince Caramanco, a lover of chemistry, who brought him to see his estate in Sicily. After this Balsamo appeared to sell drawings, at Rome, for his support; but was at the same time in private intimacy with the Pope, several Cardinals and Princes; amongst these was Ganganelli, afterwards Clement 14th. He married Lorenza Feliciana, in this city; they travelled as pilgrims through Sardinia and Genoa, living upon alms, and reaching Barcelona, proceeded to Madrid; from that city he went to Portugal; his wife learned the English language; he vested his riches in jewellery, and they embarked for London, where he devoted his leizure to chemistry. The jewels he brought to England were of great value—he had a watch chain consisting of three rows of diamonds, and pendants with clusters of diamonds, which was worth fifteen hundred pounds; a pawnbroker in Princes-street, lent five hundred on it. His watch and Madame Cagliostro's rings, necklaces, and gold boxes, were enriched with diamonds and pearls. A large quantity of topazes, which he collected at Lisbon, were now stolen from him by a Sicilian named Vivona; and he was thrown into prison for the rent of his lodgings, in Whitcomb-street; he soon after obtained his liberty, and went to Paris, and there sold a pomade or wash, for beautifying the skin; he also made some chemical operations in augmentation of gold, for two amateurs, and departed for Palermo, where he was imprisoned on pretence of his acquaintance with the Marquis Maurigi, who was accused of forgery; but on being liberated, he went to Malta, returned to Naples, took his wife's father and brother into his family, and brought them to Marseilles and Cadiz, where he left them and proceeded with his wife to London. The noise of his wealth induced many sharpers to persecute him with false arrests, until some friends moved the King's Bench

to punish these conspirators. He was now called Count Cagliostro; he had a medicinal liquor called Egyptian wine, and sold certain restorative powders; he lived in elegant apartments in Sloan-street, attended by a numerous retinue of servants in rich liveries, and saw company frequently with magnificence and hospitality. He attended the sick poor, giving them medicine and money. In the same manner he passed some time in various German States and at Paris, until he was imprisoned in the Bastile, on suspicion, when the Queen's diamond necklace was stolen by Madame La Motte; while in prison, his bureau was robbed of 750 double louis d' or, 1233 roman sequins or crowns, 24 double doubloons, and 47,000 livres, in bills. On his liberation and return to London, he predicted the destruction of the Bastile, and that a prince at length will reign in France, who will establish true religion. After a series of similar adventures, Cagliostro was arrested at Rome, tried and found guilty of having founded an order of Freemasons, and was sentenced to perpetual imprisonment. See the life of Cagliostro, written by order of the Inquisition at Rome.

DELISLE.

He was a rustic of low birth in Provence, who in the year 1708, attracted general notice, by transmuting lead and iron into silver and gold. He put an oil and powder on the iron, and then igniting it in the fire, it came forth a bar of gold. Cerisy, prior of New Castel, was employed by the Bishop of Senez, to collect and recite the facts: and he obtained some of the powder wherewith he made three pounds weight of pure gold out of lead. The alchemist was invited to court, but he pretended, that the climate he lived in was necessary to the success of his experiments, as his preparations were vegetable. He exposed his projections to innumerable witnesses, and freely gave the produce in gold bars, nails, and ingots, to persons of rank, who witnessed the transmutations. The Baron of Reinvald and his lady, with an alchemist named Sauveur, who studied the science for fifty years in vain, were present, and obtained gold made of base metal before their eyes, which stood the test of the goldsmith.

Delisle at this time was thirty five years old; he had been considered for five years a fool or a deceiver, because he was working for an alchemical gentleman; but now his employer was enriched, and the noblemen of the country paid great respect to Delisle.

Mr. St. Aubin endeavoured in vain to teach him to read and write; but he appeared untractably rude, and a fanatical raver. He was told he might humble the enemies of France, but he only answered by a loud laugh.

In Lenglet's history of hermetic philosophy, there is a letter from the Bishop of Senez, to the Minister of State and Comptroller General of the Treasury at Paris, in which the Bishop, who was at first incredulous, professes that he could not resist the evidence of actual transmutation performed before him and several vigilant witnesses, who took every precaution to prevent deceit. There is also a certificate of the Mint-Master at Lyons, to the following facts;—That he was accompanied by Delisle and others, and went to the garden of the Castle, where he uncovered a basket that was sunk in the ground, and took from a wire a rag tied up—the contents were exposed to the sun for a quarter of an hour, and appeared a blackish earth of about half a pound weight, this was distilled in a retort by a portable furnace, and when a yellow liquor was perceived to flow into the receiver, Delisle recommended that the recipient should be removed before a viscious oil which was rising should follow it. Two drops of the yellow liquor, projected on hot quicksilver, produced, in fusion, three ounces of gold, which was presented to the Minister of State.—Secondly, three ounces of pistol bullets were melted and purified with alum and saltpetre, Delisle handed a small paper to him, desiring him to throw in a pinch of the powder and two drops of oil of the first experiment, and then covering the matter with saltpeter, it was kept fifteen minutes in fusion, and was then poured out on a piece of iron armour, where it appeared pure gold, bearing all assays. The conversion to silver was made in the same manner with white powder. This certificate was signed officially 14th December, 1710.

The gold made by the Mint-Master, Maurice, with Delisle's powder and oil, was coined into medals, inscribed, *Aurum arte factum*, which are deposited in the Museum at Versailles.

Delisle having evaded two invitations to Court, on pretence that he was disappointed in gathering the proper herbs, once by the war occupying the mountain of Palu, and again that the summer was passed, when he received his Majesty's commands, and therefore he could not prepare a transmutation of magnitude worthy to exhibit to the King; the Bishop of Senez, suspecting him of unwillingness, rather than inability, obtained a letter *de cachet*, to conduct him to the Bastile. His guards on the road endeavouring to extort his supposed riches, wounded him, in which state on his arrival at the Bastile, he was forced to undertake alchemical operations, but produced nothing, and died the following year.

His son Aluys, inherited some of the powder, with which he made projection before the Duke of Richlieu, then French Ambassador at Vienna, who assured the Abbe Langlet, that he not only saw the operation, but performed it himself, twice on gold, and forty times on silver.

Aluys made a considerable collection of gold coins, ancient and modern, while on his journey through Austria and Bo-

hemia. On his return to Aix, he presented himself to the President of Provence, who desired him to call the next day. Aluys, suspecting an intention to arrest him, fled;—he was afterwards imprisoned at Marseilles, from whence he escaped to Brussells. It was here in 1731, that he gave some philosophic mercury to Mr. Percell, the brother of Abbe Langlet, which he fermented imperfectly, but succeeded so far as to convert an ounce of silver into gold. The death of a Mr. Grefier shortly after some operations on corrosive sublimate, by which he proposed to instruct him in alchemy, made it necessary for him to depart, and he was heard of no more.

EIRENÆUS PHILALETHES.

The name of this artist was never discovered to the public;—some authors mistake him for Thomas Vaughan, an Oxford scholar, who wrote under the name of Eugenius Philalethes, several works that are not esteemed; his *Aula lucis*, by S. N. shews the last letters of his real name.

Eirenæus, in his preface to *The shut palace opened*, thus expresses himself: 'I being an adept, anonymon, and lover of learning, DECREED to write this little Treatise of physical secrets, in the year 1645, in the twenty-third year of my age, to pay my duty to the sons of art, and lend my hand to bring them out of the labyrinth of error, to shew the adepti that I am a brother equal to them. I presage that many will be enlightened by these my labours. They are no fables, but real experiments, which I have seen, made, and know, as any adept will understand. I have often in writing laid aside my pen, because I was willing to have concealed the truth under the mask of envy; but God compelled me to write, whom I could not resist: He alone knows the heart—to Him only be glory for ever. I undoubtedly believe, that many will become blessed in this last age of the world with this arcanum; I have written faithfully, and left nothing intentionally doubtful to a young beginner. I know many, who with me, enjoy this arcanum; may the will of God be done; I confess myself unworthy of effecting such things—I adore the holy will of God, to whom all things are subjected!—He created and preserves them to this end' In the preface to his Commentary on Ripley, Eirenæus writes: 'For my own part, I have cause to honour Bernard Trevisan, who is very ingenuous, especially in the letter to Thomas of Boulogne, where I seriously confess, I received the main light, in the hidden secret. I do not remember, that ever I learned any thing from Raymond Lully; some who are not adepts give more instruction to a beginner, than one whom perfect knowledge makes cautious. I learned the secret of the *magnet* from one, the

chalybs from another, the use of *Diana's doves* from a third, the *air* or *camelion* from another, the gross preparation of the dissolvent in another, the number of *eagles* in another; but for *operations* on the *true matter* and signs of the *true mercury*, I know of none like Ripley, though Flamel be eminent.—I know what I say, having learned by experience what is truth and what is error.

'I have read misleading sophistical writers, and made many toilsome, laborious experiments, though but young; and having at length, through the undeserved mercy of God, arrived at my haven of rest, I shall stretch out my hand to such as are behind. I have wrote several Treatises; *one in English*, very plain but not perfected; unfortunately it slipped out of my hand. I shall be sorry if it comes abroad into the world. Two in Latin, *Brevis manuductio ad rubinem cœlestum*; and *Fons chymicæ philosophiæ*:—these for special reasons, I resolve to suppress.—Two others I lately wrote, which perhaps you may enjoy, viz. *Ars metallorum metamorphoses*; and *Introitus apertus ad occlusum Regis palatium*. I wrote two poems in English, which are lost; also in English, an *enchiridion* of experiments, a diurnal of meditations, with many receipts declaring the whole secret, and an Enigma annexed: these also fell into the hands of one, who I conceive will never restore them.'

The person alluded to here, is probably George Starkey, an apothecary of London, who emigrated to North America, and was following his professional business there, when he had the good fortune to receive a visit from Eirenæus, who in the course of his travels through that country, stopped in the city where Starkey dwelt, and with extraordinary freedom, made himself known as an adept. Starkey returned to London, and wrote several chemical books, from which these particulars are collected. He died of the plague in London 1665. A friend of his who obtained his papers, published '*A true light of Alchemy*' in English verse; it probably contains the poems lost by Eirenæus, but the second book evidently includes a narrative by Starkey of his interviews with the adept, as follows:

'I have now to assert, from my own experience, facts of transmutation, of which I was an eye-witness. I was well acquainted with an artist, with whom I have often conversed on the subject, and I saw in his possession the white and the red elixir, in very large quantity; he gave me upwards of two ounces of the white medicine, of sufficient virtue to convert 120,000 times its weight into the purest virgin silver; with this treasure I went to work ignorantly upon multiplication, and was caught in the trap of my own covetousness; for I expended or wasted all this tincture. However, I made projection of part of it, which is sufficient for my present purpose enabling me to assert the possibility of the art from ocular demonstration. I have tinged many times hundreds of ounces

into the best silver. Of a pound of mercury, I have made within less than a scruple of a pound of silver, of lead little more waste, but 'tis wondrous to see tin, although a dross was burnt from it, yet its weight increased in the fire, I essayed the medicine on copper, iron, even on brass and pewter, on spelter, solder, tinglass, mercury, and on regulus of antimony, and I can say with truth it conquers all metallic things, and brings them all to perfection. I found there was nothing akin to it, but it would tinge into pure silver; even perfect gold was penetrated and changed to a white glass, that would transmute, but in small quantity, inferior metals, into silver; but when this silver was assayed it was found to abide aquafortis, cupel of antimony, and weighed as gold, so that it was *white gold*; this was because the white tincture had fermented with red earth, and both virtues coming into projection, produced silver coloured gold, or silver equaling gold in perfection but wanting its hue. I did not know the value of this silver till my medicine was nearly gone, and sold eighty ounces of it at the common price, though it was as valuable as gold. I projected the medicine on pure silver, and had a chrystalline metal, like burnished steel or mirror, but there was no encrease of virtue in this, it tinged only so much as it would if it had not been projected on silver.

The artist who gave me this is still living; I prize him as my own life, I wish his happiness for he has been a sure friend—he is at present on his travels, visiting artists, and collecting antiquities, as a citizen of the world.—He is an Englishman of an ancient honourable family, who now live in the place wherein he was born; he is scarcely thirty-three years of age, and is rarely learned. You cannot know more of him from me, nor can you be acquainted with him, his acquaintance with me was as unexpected as his love was cordial. I had often seen, by experiment, that he was master of the white and red before he would vouchsafe to trust me with a small bit of the stone, nor would I press him, hoping for his courtesy soon or late, which I shortly received, by what I have said of the white medicine and also a portion of his mercury.

He told me this mercury was a matchless treasure, if God would open my eyes to the use of it, else I might grope in blindness. With this dissolvent, which is the hidden secret of all masters, he exceedingly multiplied his red stone. I saw him put a piece of the red, by weight, into that same mercury, which then digested, dissolved it, and made it change colour, and in *three days it passed through the process of black, white, and red.*

I thought that if the red and white could be multiplied, that one lineal progress led to either, and on this false ground, I destroyed ten parts in twelve of my medicine; this loss did not suffice me, for I mixt the remaining two parts with ten times its weight of luna, and fell to work again, hoping to make up for

my first error. I then began to think upon the maxims of the old books, revolved in my mind the agreement of my work with the laws of nature, and at length I concluded that each thing is to be disposed according to its condition.

When I found that my vain attempts only threw away the tincture, I stopped my hand, resolving to keep the few grains left for some urgent necessity, which for its preservation, I mixed with ten parts of luna.

I tried some of *the mercury* before mentioned on gold, my desire being to see the work carried forward; and brought to luna if not to sol. This then I projected on mercury, after having alloyed it with silver, it tinged fifty parts, and I strove to imbibe it, but in vain, because I had let it cool. I foolishly supposed to attain the red by imbibition; however, nature carried on its work into blackness the colours, and whiteness, which yet was far short of what I looked for.

In these trials I wasted nearly all my mercury likewise; but I had for my consolation, the witnessing of transmutations, and these extraordinary processes, which I beheld with mine own eyes, and blessed God for seeing.

In some time I met my good friend and told all my mishaps, hoping that he would supply me as before; but he considering that my failures had made me wise, would not trust me with more, lest I should pluck the Hesperian tree as I chose for my own and other mens hurt. He said to me, 'friend, if God elects you to this art, he will, in due time, bestow the knowledge of it; but if in his wisdom he judges you unfit, or that you would do mischief with it, accursed be that man who would arm a maniac to the hurt of his fellow creatures. While you were ignorant I gave you a great gift, so that if Heaven ordained, the gift should destroy itself. I see it is not right you should enjoy it at present, what providence denies, I cannot give you, or I should be guilty of your misconduct.'

I confess this lesson of divinity did not please me, as I hoped so much from him, his answer was a disappointment. He further said, that God had granted me knowledge, but withheld the fruit of it for the present.

Then I gave him to understand how I had discovered the skill of the water; "by which, in time, I may obtain what you deny, and which I am resolved to attempt."

"If so then," he replied, "attend to what I say, and you may bless God for it. Know that we are severely bound by strong vows, never to supply any man by our art, who might confound the world, if he held it at will; and all the evil he does is left at the door of that adept who is so imprudent. Consider what a prize you had both of the *stone* and of the *mercury*; would not any one say, he must be mad that would throw it all away without profit."

'Had you been guided by reason you might have enough of what I gave you. Your method was to add to the purest *gold*, but a grain of the *stone*, in fusion it would unite to it, and then you might go about the work with your *mercury*, which would speedily mix with that gold, and greatly shorten the work, which you might easily govern to the *red*; and as you saw how I wedded new *gold* to *such sulphur* and *mercury*, you saw the weight, time, and heat—what more could you have wished. And seeing you know the art of preparing the *fiery mercury*, you might have as much store as any one.'

'But do you not perceive by this, that God is averse to you, and caused you to waste the treasure I gave you. He sees, perhaps, that you would break his holy laws, and do wrong with it; and though he has imparted so much knowledge, I plainly see that he will keep you some years without the enjoyment of that which no doubt you would misuse. Know, that if you seek this art without a ferment, you must beware of frequent error; you will err and stray from the right path, notwithstanding all your care, and perhaps may not in the course of your life attain this treasure, which is the alone gift of God. If you pursue the straightest course, it will take a year to arrive at perfection; but if you take wrong ways, you shall be often left behind, sometimes a year, and must renew your charge and pains, repenting of your loss and error, in much distraction, care, and perils, with an expence you can hardly spare. Attend therefore to my counsel, and I shall disclose the secret conditionally. Swear before the mighty God, that you will, for such a time, abstain from the attempt or practice; nor shall you in that time, even if you are at the point of death, disclose some few points that I will reveal to you in secrecy. I swore, and he unlocked his mind to me: and proved that he did not deceive, by shewing me those lights, which I shall honestly recount, as far as my oath will admit.'

The shut palace opened c. 13. contains the following remarkable account of Eirenæus, by himself:—'All alchemical books,' says he, 'abound with obscure enigmas or sophistical operations; I have not written in this stile, having resigned my will to the divine pleasure. I do not fear that the art will be disesteemed, because I write plainly, for true wisdom will defend its own honor. I wish gold and silver were as mean in esteem as earth, then we need not so strictly conceal ourselves. For we are like Cain, driven from the pleasant society we formerly had without fear; now we are tossed up and down as if beset with furies; nor can we suppose ourselves safe in any one place long. We weep and sigh, complaining to the Lord, 'behold whosoever shall find me will slay me;' we travel through many nations like vagabonds, and dare not take upon us the care of a family—neither do we possess any certain habitation: although we possess all things, we can use but a few; what, therefore, do we enjoy

except the speculations of our minds. Many strangers to the art, imagine that if they enjoyed it, they would do great good; so I believed formerly, but the danger I have experienced has taught me otherwise. Whoever encounters the eminent peril of his life, will act with more caution thenceforward. I found the world in a most wicked state, scarce a man but is guided by some selfish and unworthy motive, however honest or upright he is judged in public. An adept cannot effect the works of mercy to an uncommon extent without, in some degree, confiding to the secrecy of others; and this is at the hazard of imprisonment and death. I lately had a proof of it, for being in a foreign place, I administered the *medicine* to some distressed poor persons who were dying, and they having miraculously recovered, there was immediately a rumour spread abroad of the elixir of life, in so much that I was forced to fly by night, with exceeding great trouble; having changed my clothes, shaved my head, put on other hair, and altered my name; else I would have fallen into the hands of wicked men that lay in wait for me, merely on suspicion, excited by the thirst of gold. I could mention other dangers, which would seem ridiculous to those who did not stand in a similar situation. They think they would manage their affairs better, but they do not consider that all those intelligent people, whose society is chiefly desirable, are extremely discerning; and a slight conjecture is enough to produce a conspiracy; for the iniquity of men is so great, that I have known a person to have been strangled with a halter on suspicion, although he did not possess the art, it was sufficient that a desperate man heard a report of it. This age abounds with alchemists, however ignorant of science, they know sufficient to discover an adept, or to suspect him.—An appearance of secrecy will cause them to search and examine every circumstance of your life. If you cure the sick, or sell a large quantity of gold, the news is circulated all through the neighbourhood.—The goldsmith knows that the metal is too fine, and it is contrary to law for any one to alloy it who is not a regular metallurgist. I once sold pure silver worth £600, in a foreign country; the goldsmith, notwithstanding I was dressed as a merchant, told me 'this silver is made by art.' I asked the reason he said so, he replied, 'I know the silver that comes from Spain, England, &c. this is purer than any of them kinds.' Hearing this I withdrew; there is no better silver in trade than the Spanish, but if I had attempted to reduce my silver from its superior purity, and was discovered, I would be hanged for felony. I never called again for either the silver or the price of it. The transmission of gold and silver from one country to another, is regulated by strict laws, and this is enough to condemn the adept who appears to have a quantity of it—thus being taught by these difficulties, I have determined to lie hid, and will communicate the art to thee

who dreamest of performing public good, that we may see what you will undertake when you obtain it.

The searcher of all hearts knows that I write the truth; nor is there any cause to accuse me of envy, I write with an unterrified quill in an unheard of stile, to the honor of God, to the profit of my neighbours, with contempt of the world and its riches; because ELIAS the artist is already born, and now glorious things are declared of the city of God. I dare affirm, that I do possess more riches than the whole known world is worth; but I cannot make any use of it, because of the snares of knaves. I disdain loath and detest the idolizing of silver and gold, by which the pomps and vanities of the world are celebrated. Ah, filthy evil! ah, vain nothingness!—Believe ye that I conceal the art out of envy? no verily, I protest to you, I grieve from the very bottom of my soul, that we are driven as it were like vagabonds from the face of the Lord throughout the earth. But what need many words, the thing we have seen, taught and made, which we have, possess, and know, that we do declare; being moved with compassion for the studious, and with indignation of gold, silver, and precious stones; not as they are creatures of God; far be it from us, for in that respect we honor them, and think them worthy of esteem—but the people of God adore them as well as the world; therefore let them be ground to powder like the golden calf! I do hope and expect, that within a few years, money will be as dross; and that prop of the anti-christian beast, will be dashed to pieces. The people are mad, the nations rave, an unprofitable wight is set up in the place of God. At our long expected and approaching redemption, the new Jerusalem shall abound with gold in the streets, the gates thereof shall be made with entire stones, most precious ones, and the tree of life in the midst of paradise, shall give leaves for the *healing* of the nations. I know these, my writings, will be to men as pure gold; and through them gold and silver will become vile as dirt. Believe me, the time is at the door; I see it in spirit, when we, adeptists, shall return from the four corners of the earth; nor shall we fear any snares that are laid against our lives; but we shall give thanks to the Lord our God. I would to God, that every ingenious man in the whole earth understood this science, then it would only be valued for its wisdom; and virtue only, would be had in honour. I know many adepts who have vowed a most secret silence—I am of another judgment, because of the hope I have in my God; therefore I consulted not with my brethren, or with flesh and blood, in these, my writings: God grant that it be to the glory of his name.'

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INTRODUCTION

TO THE

ALCHEMIC TREATISES.

If the alchemist believes the science true, against the opinion of the most accurate, learned, and laborious chemists, of the present day. If he thinks it an ancient art, notwithstanding the silence of the poets, and historians of antiquity. If he intends to do more good than the adepts have done; and does not perceive by their "Lives," that any industrious profession would enable him to serve his neighbour and himself better than by alchemy. If he imagines that great general good, may be done by the promulgation of the elixir of health among all mankind; it may be useful to consider, what are the obstacles, and how far it is possible to remove them; before he devotes his life to a search, which the most credulous allow, is not successful to one in a thousand.

Of Property.

Property is LAND, and *the productions of land*, because MAN is maintained by the earth. The indispensable support of the human race, is food, raiment, lodging; and these are only to be permanently derived from land. The sea, and its produce, is property, only with reference to the land adjoining, or that to which the most powerful ships, and navigators belong. In the infancy of society, LAND became property by the act of occupying that, which was not possessed by another: the accumulation of the permanent produce of land, in houses, fences, forests, and the amelioration of the soil by art, in the progress of social order, made it necessary for men to invent various *tenures*: some are for ever with or without rent as fee simple or real estate; lives renewable for ever, lives not renewable, and leases for years. A lease of land to expire at a determinate time, is but *a loan* of the *use* of it; it is only *a sale* of the *produce* of the land. The uncertain termination of lives, which has a favourable dis-

tinction, called freehold, is of the same nature; it is only *a loan* of land and a *sale* of the use of it for a period measured by a life. Thus all the *distinctions of tenure* may be resolved into *these two species of property*, viz. LAND, and the produce of land. The property of cattle, is like that of birds and fish; it is derivable from the possession of land, which is the support of all.

Origin of Money.

Mankind on entering into the social state, and living together in towns, must have found it convenient to have artizans, set apart, for supplying each particular want: before this, the head of each family had supplied his household from the *land* about him; he was butcher, shepherd, and huntsman; the cotton tree, flax plant, sheep, goat, and silk worm, supplied clothing, which was manufactured in his family, until it was found, that to arrive at perfection, each branch of business should be professed by those who will do nothing else for their support, and hence arose *barter* and the necessity of removing the difficulties of barter by *money*. When villages swelled to cities, and arts were thus divided, the invention of money required a substance of durability and scarcity, which might become a standard value for the purchase of property. In all civilized nations, gold and silver have, by universal consent, obtained this honorable pre-eminence, and in various coins, devised by Governments, are REPRESENTATIVES OF PROPERTY.

Before gold and silver could become a safe representative of property, statesmen saw, that they must provide against *the fluctuations of its relative value to property*. The first measure to this end, was to make the mines of gold and silver a royal property; and by the exclusive prerogative of a royal mint, the legal money representation of property was placed in the controul of the Crown, which in this country is guided by the deliberations of the Legislature. In this mode there is a judicial power, for encreasing or diminishing the quantity of the floating representation of property, as circumstances require, for the good of the commonwealth.

If the kingdom does not contain mines of gold and silver, in sufficient quantity, Government can only purchase bullion, in case there is a balance of general trade in favor of the country, by which the merchants import gold; for instance, if merchandize is exported by Great Britain to several nations, viz. to A 5, B 3, C 2, D 4, E 3, F 2, G 2, H 5, I 1, K 16, L 20, M 6, N 2, O 3, P 5, and the merchandize imported by Great Britain is from A 6, B 1, C 1, D 5, E 2, F 1, G 1, H 6, I 1, K 20, L 23, M 7, N 1, O 1, P 1, the total export is 79, and

import 77, a year's balance of trade by which two million of gold and silver is brought into Great Britain.

The extension of trade and commerce, has produced various *representatives of money*, to avoid the carriage and risk of a ponderous metal, in large masses. The first and most substantial of the paper securities, is the bond of a land-holder, under a tenure of life or perpetuity, as the *land* becomes the debtor. Other securities depend on public confidence, and the evanescent produce of land, which is called chattel property. *Promissory Notes* of individuals were a precedent for *Bankers Notes*, and the foreign transactions of merchants were the origin of *Bills of Exchange*. These and all other securities are engagements for the payment of *legal money*, and are to be considered not as the representatives of *property*, but as the representatives of *money*. These principles are the foundations of finance, 1st, that property is land and its produce; 2. that money is the representative of property; 3. that the floating paper currency is in the present system, not property, nor money, but is a representative of money.

Banks originated in the favorable balance of trade, which deposited a surplus of gold and silver in the country; the currency of Bankers Notes depends on their *convenience*; and *public confidence* in the wisdom and integrity of the Bankers. These two causes have superseded the necessity of keeping metal in the Bank cellars equal to the paper circulation. Private Bankers' Notes are representatives of the National Bank Notes; they promise to pay National Bank Notes for their own Notes, and by the public confidence, supply a portion of the floating paper currency.

A comparative view of the range taken by all these representatives would appear, if a scale of proportional extent was drawn for each sort of paper. Gold and silver may be allowed a circle as large as the civilized world; National Bank Notes will have a circle of the kingdom where they are guaranteed by the Government; private Bank Notes a little circle of the city, town, or village from whence they emanate, through the Bankers connexions, to distant provinces; Merchants bills collect in the focus of an Exchange or Hall, where they bring together distinct transactions into the simplicity of primeval barter by their interchanges, and finally determine the general balance of a nation's trade into the export or import of gold and silver.

The most prominent disadvantage of the present system of a metallic representation of property, and a paper representation of the metal money, is the present instance in this country, of the necessity for restricting the National Bank from issuing gold, and making the Notes a legal payment for property. The National Bank Notes, which were formerly current as representatives of metal money, *only*, until the will of the holder pre-

sented them for payment, are now representatives of the same until the Legislature shall take off the restriction. The possibility of an interruption to the appearance of the thing represented, is an imperfection in the system of the metallic representation of real property.

To apprehend the danger arising from an abuse of that judicial power which regulates the quantity of the current representatives of property, and to evince that the true principle is *to keep the floating currency so proportionate to the wants of the people, as not to suffer much fluctuation to arise in the price of property from the excess or the want of a certain quantity of these representatives of land and its produce*, it will be necessary to suppose an extreme case, from which all the medium circumstances may be adduced.

Suppose an improvident King, possessed of a rich and inexhaustible gold mine, and that he sends to his mint an immense quantity of the metal which he issues in coin for various purposes, we shall soon perceive, that the good of relieving his subjects from taxes, or the evil of falling upon his neighbour Kings in war, will be of small consideration, in the final consequences, of using such a power to the utmost extent. For in extreme use, this power destroys itself. If gold is common as lead, it will become nearly as cheap, and cease to be a portable representative of property; then the landholders and artisans only can live, and they resort to the primitive system of barter, aided by the convenience of paper securities, founded on the possession of land and its produce.

The evil is not so great if an improvident King neglects to supply a sufficient quantity of metal money for the currency of his people. The want of it will only exercise their ingenuity in barter, and forming paper representatives of *property*. The prices of articles of life cannot retrograde to become cheaper, in the same manner as they can proceed in becoming dearer; but in both cases, all those who are not landholders, or artisans useful to landholders, will suffer in various degrees, from the first slight privations, to the last stage of poverty; and the obligation of earning a support, by labour, or services to the landholders. The circuit of gold and silver through all civilized nations, at first retards destruction at home, but finally extends it to all the other countries. To estimate the quantity of floating currency necessary, suppose a pair of scales, containing in one scale all the land and produce of land by art, which is at market; in the other scale, all the representatives of this land, &c. which representatives men have devised in metal coins, and the representatives of metal coins in paper bills and notes, taking the average of what is afloat, allowing for the fluctuation by cancelling notes, melting and exporting coin, &c. If the contents of one scale is 10, we are to call the contents of the other, at the

present moment, 10 also; as every thing finds its own level, we shall suppose the present quantity of the currency, the level of necessity; it follows, that any artificial alteration of this level, will raise the value of what is in one scale or in the other. If metal coin or paper notes are added, making the representative 20, the holders of the property in the other scale, will get twice as much for their sales as before. If metal or paper is taken out, that is, withdrawn from the currency, so as to reduce the 10 to 5, the holders of the property in the other scale, will only get one half as much for their sales as before. The ruinous calamity in these cases, to numerous classes of society, is not because there is any certain quantity of money that should be ascertained and kept afloat; for it is no matter what the mass of the representation is, provided it is kept nearly in that level. The mischief springs from the rapid *progress* of a rise, or a fall, in the necessaries of life: for this reason, that the receipts and payments of all classes of the community cannot advance or recede simultaneously. The multitude of the upper and middle classes of life, who have retired from the occupation of land, business, or work; depending for ease and affluence on certain receipts of *money*, would find at length that this sort of money was of no value, except for ornaments or utensils. The legitimate cause for encreasing the floating currency, is the encrease of the produce of land in the works of art, and embellishments of life. But the most rigid restriction of an excessive representation of property on this account, is the prolongation of political health in a nation. A temporary and partial fluctuation in the price of the necessaries of life, will unavoidably arise from the variations in the harvest, general balance of trade, taxes on import and export; peace, war, mortality, &c. A judicial interference, by adding to or taking from the floating currency on these accounts, may have an injurious effect. To keep prices from fluctuating, by a fluctuation in the mass of floating currency; the channels through which the representatives of property disappear, and the inlets through which they may increase, are to be watched. The mass encreases by coinage, founded on a favourable balance of trade, which deposits gold and silver in the country: or by the arts of Bankers, in disseminating their Notes in all the receptacles of public confidence; the mass decreases, by an unfavourable balance of trade, which throws the duty of Government upon the Banker, and obliges the Legislature to shield the Banker from the performance of his promise, until the balance of trade returns; a circumstance which has been noticed as a most capital infirmity in the system of metal money, as founded at present on commerce, and the working of mines.

The progress of commerce, and the convenience or necessities of nations, have made paper supersede in nine parts out of ten, the use of gold money. Paper is the representative of gold coin;

the thing represented is not equivalent in sum to that which represents it. Paper is founded on gold coin; the superstructure is too great for the foundation, and the grand desideratum, is to discover a better foundation for that paper, which is now identified with the habits of mankind in Bankers Notes and Bills of Exchange. The abolition of the present system of gold coin, would be no loss to the Royal Treasury, as the specific price of it as bullion, is nearly equal to the current value as coin; and cannot be otherwise, as they will always find one level throughout the civilized world. The attempt to coin money at a nominal value, would only for a time reduce coin to the level of Bank Notes, current only in the kingdom where they are legal. In seeking another foundation, one is naturally led to wish that paper, which is only a representative of metal money, could become a *representative of real property.* Those who are best acquainted with the subject, are interested against the transfer of so powerful a momentum, from the commercial to the landed interest. The most striking consequence of such an alteration, would be the encreased difficulty of foreign wars and invasions, as all foreign money transactions will depend on Bills of Exchange arising from commercial transactions.

It is the necessity of Nations that may force a new system. If a private Bank can obtain a certain mass of National Bank Notes on the *landed security* of its firm, this is nearly a model for a new and good foundation in the National Bank. That which the National Bank in its wisdom may think necessary to be done with some private Bankers, is excellent counsel to the financier who would devise improvements in the relations of the National Bank to the public and to Government; but it is indispensably necessary, in avoiding the fate of assignats, to have the Bank Stock of land placed in the same circumstances, as the original Bank property was in gold coin, that is, ready to be delivered to the holders of the Notes; that this is not impossible, we may suppose a room, hung with maps of the Bank lands, leased like Church lands, for a short term; a certain large sum of Bank Notes, suppose not less than £2000 being presented by an individual, or company, for payment in land, choice is made by the Note holders among the maps, and a conveyance is made to them of a fee simple equivalent to their money, at the valuation of a jury, as is common at present in other cases. It may be objected, that landholders will not risk the sale of their land; but when the profits of the Banking business by the mass of Notes in circulation is considered, the risk is less unpleasant than the possibility that Bankers endured of being called on for more gold in payment of their Notes than they possessed; the holder of a Guinea Note might demand gold, but the holders only of large sums should be entitled to demand land. There may not be land in the market to ena-

ble the present Bankers to alter their system, and the chain of tenures from the feeholder to the landholder in most lands, may cause some difficulty, but interest will remove it; and the landed proprietors will readily become bankers.

The objection that paper is easily melted or otherwise destroyed, may be removed by a partial use of metal notes, or tokens, which is practised at present. Promissory notes for large sums may be inscribed on plates of gold by inventions to avoid forgery as easily as those on paper. If there are insurmountable difficulties to the abolition of the present system of Royal coin, the alchemist may rest satisfied, that if he was so fortunate as to attain his object, he cannot attempt performing any extensive work of mercy in metal or medicine at a less risk, if discovered, than imprisonment for life: it would be the duty of the Legislature to enact a law for that purpose.

To indulge a proper alchemical dream, we must suppose the Royal coin of the present system abolished. Paper Bank Notes, and gold, silver, or copper Bank Tokens, the direct representatives of real estate, which is ready to be conveyed to the holder of a certain large sum on demand. The Nation that takes the lead in this regulation, repeals the penal necessity that proscribes the adept. A profusion of gold will only supply materials to the goldsmiths proportionate to the wants of their trade, and transmutation will stop at the point where other metals are more useful. All other nations must follow the example of the first, as the circulation of gold will reduce them to the same level; the embellishments and utensils of life will be improved, and the Banking system secured from an *over issue* of floating currency, by an infallible principle of reaction. But the greatest advantage to mankind, is the reformation of medicine; health will be established in those who are moral, while the immoral will be cut off by the intemperate use of the medicine, conflicting with the reiterated physical consequences of sin. The elixir may be diluted in matter till it pervades the preparations of meat and drink, and the Medical Faculty, empowered by the open exposition of alchemistical philosophy, may then devote their lives to the exaltation of the human race.

In this land of liberty, an extensive company of great landed proprietors may erect such a Bank, as was described, and by the wisdom of their arrangements, their Notes and Tokens may take place of all other currency.

DIONISIUS ANDREAS FREHER,

Of the Analogy in the Process of the PHILOSOPHIC WORK, *to the* REDEMPTION OF MAN, *through* JESUS CHRIST, *according to the Writings of* JACOB BEHMEN.

IF man does not understand his own corrupt nature, and the curse under which he consequently lies, he cannot understand the nature and curse of the earth, or presume to restore a matter from that curse, and be instrumental in its deliverance, which is the true artist's only business.

While Adam stood in pure paradisical innocency, the Eternal word and power of life was his leader, and had dominion in him; his life, which was a clear flame, burned in, and was nourished, by that pure spirit of the divine substantiality, which, together with the water of eternal life, generated in the angelical world, gave forth a glorious and bright shining light.

Immediately after the fall of man, God said to the serpent, I will put enmity between thee and the woman, and between thy seed and her seed; her seed shall bruise thy head, and thou shalt bruise his heel. Herein the philosopher's stone, or tincture lieth. For though this concerneth man, in the first place, yet secondly, it concerneth the whole creation. The bruising of the serpent's head, is done spiritually and corporally, both in nature and in the soul, and though in different degrees, yet in a parallel process in each.

The serpent's sting, is the wrath fire, and the woman's seed, the light and love fire: these two are in every thing; the former predominated in outward nature, by the fall, and therefore the latter must be raised up, and by its shining through the wrath, must subdue and keep it under; taking away from it, its predominant power, so that it may exercise its true natural office, as a servant to the light: that these two may no more stand in opposition to each other, but be one thing re-harmonized by light and love, and re-introduced to paradise; when the dark poisoned mercury is thus tinctured, his anguishing death is turned into triumphing life, and his former dark desire, into a

light love desire, which is able to make a pure love and light substantially, viz. a heavenly body out of an earthly.

The *whole work* consists summarily herein, that TWO natures be reduced to ONE, as they were at the beginning. A heavenly and an earthly matter are to be mutually united, and brought to a heavenly quality: Earth must be turned in, and heaven out. The mercury which is therein doth all this itself; the artist is not to attempt it—he cannot do it; he is to prepare the matter as is requisite, and leave the work to be done by the workman which is in it already; nevertheless understanding and faith are required in him. His design is no less than to redeem a matter from the curse, and to raise it from the dead, which never can be done by one who is dead himself in his understanding, and internal life.

When these two requisites are found in the artist, first, an experimental understanding from the process in his own regeneration; and secondly, a divine call for this undertaking, two qualities will further be required in him, when he is to make a beginning of his work; and these are represented by Behmen, from that parable of our Lord, concerning a man that went down from Jerusalem to Jericho, and was robbed and wounded by highwaymen, saying, the artist must truly stand in the figure of the merciful Samaritan, and have his will, that he may desire nothing else but to heal that which is wounded; and his eyes, that he may see and discern the wounded body that he is to heal, which is not easy or by every one to be done, because of its *great corruption.*

He shall have the greatest need of such eyes in the very beginning, when he is to chuse the proper matter for this philosophic work—this is called by Behmen, and described parabolically, that evil child, which is run out from its mother's house, and desired to be in self, or to stand by itself on its own foundation; this must be sought for in Saturn, which Saturn, therefore, the artist must have sharp and piercing eyes to look into, both as to eternal and temporal nature; for the wrath of God, by its strong astringent impression, hath shut it up in the chamber of death; not that it turned it into Saturn, but it keeps it imprisoned or shut up in the Saturnine death; in the first, cold, harsh, dark, astringent property; which is called the great still standing death, because as yet there is no mobility of life therein.

When this proper matter is found in Saturn, the artist may go to work, if he considers and follows that process, which God observed in the Redemption, and restoration of mankind, through Jesus Christ, from his conception and nativity to his resurrection and ascension; in so doing he may find the joyful feast of Pentecost, viz. that desirable tincture in outward nature, which is answerable to that holy and spiritual tincture, whereby St.

Peter, in his first public sermon, tinctured three thousand different souls at once. When the human mercury, the outspoken word of human life, was infected and poisoned by the serpent, and was left in its falsehood *without the light*; God did not reject the humanity so as to annihilate it, and make another strange or foreign Adam: he restored that which was spoiled.—This he effected not by strange things, which the humanity had not in it before, but by that same holy, divine spirit, which at first was breathed into Adam, to make him an image and likeness of God. This he re-introduced to the poisoned humanity, and made thereby a good, sure, and solid disposition to the new regeneration thereof; and this was done in the immaculate conception of Jesus Christ: for therein a conjunction was made, between the eternal speaking; and human outspoken word, the mercury, or human life, which was poisoned in fallen man, and was full of self or own-will.

This must be the first consideration of an artist, which he is to observe and ponder, that he may act accordingly, and bring not his *subject matter* to the fire, without such previous conjunction, unless he will work in vain, and make himself ridiculous. The artist is to know, that he is not to bring the tendency to perfection, into his matter from without; but that it lieth therein already. He must be capable of the divine will, and then with his renewed or tinctured will, which is his holy faith, must handle his subject matter, that so the will towards perfection, which lieth in the matter still and immovable, may be stirred up, and brought into conjunction with his will, and with the divine will; and further, that this divine will may press forward to meet and bless that outward will, which presseth inward from the corruption into God's love and mercy.

This point is recommended to the artist's highest consideration, to make it his continual study and practice; because the philosophical baptism consisteth herein, and this is the very first beginning of it. This can enable him to baptize truly and rightly; he is to baptize his matter not only with the water of the outward, but also with that of the inward world.

The wilderness wherein the temptation is offered, is, in the philosophical work, the outward, earthly, dry, desolate, and barren body, wherein the mercury or young man is not able to stand against the Devil, except he lay hold on the virgin, and be by her supported. He is therefore to unite with her, to cast his will and desire into her love, and to eat of her bread, not of his own natural quality, like as Christ our Lord, all the *forty days* of his temptation, did eat only of the eternal speaking word, and would not eat of that bread which he could have made out of the stones. All which is nothing else, but that the mercury must admit and receive into his own poisonous quality, the heavenly tincture, and suffer the serpent's head, the

fiery wrathful property, to be bruised thereby in himself, which if he doth not, the devil will prevail, and detain him captive in that state, wherein he is when separated from his virgin. The artist should take care, not to suffer the tempting devil to be too furious, or wrathful, but proportionable; and on the other hand, that he be not too weak or impotent: for otherwise the mercury would not be assaulted by him sufficiently, and might, as a hungry wolf, swallow up his baptism, return to his own wrathful property, and continue still that same poisonous thing, which it was before.

At the end of forty days, when the devil had ended all the temptation, he must depart from the Lord Christ, and the angels come and minister to him. This the artist is especially to observe; for he stood in the trial himself, and may now perceive infallibly, whether or not he is fit for, and accounted worthy of this work; if at the end of forty days, according to the process of Christ, the angels do not appear, he may conclude he is not successful: and that his fiery masculine mercury does not yet stand in a due internal union with the watery feminine mercury, but that it is still the same in its wrathful quality, that it was before, and therefore the tempting devil has prevailed. But if he sees the sign of the angels, he may rejoice, and be assured that the bridegroom is united to his bride, and she to him, and that his work prospers.

Immediately after the temptation, and overcoming of the devil, the Lord Christ began his public office, not only by preaching, reproving, and instructing the people, but also by working many great, miraculous, and amazing things, through all the properties of nature; for instance in *Saturn*, he raised up the dead; in *Luna*, he transmuted water into wine; and fed with five loaves of bread, five thousand men; in *Jupiter*, he made out of the simple and ignorant fishermen, the most wise and understanding apostles; in *Mercury*, he made the deaf, hearing; the dumb, speaking, and healed the lepers: in *Mars*, he expelled devils from the possessed; in *Venus*, he loved his brethren and sisters as to the humanity, and gave freely his life for them into death.

The seventh property, which is Sol, standing in the midst, and uniting three and three, is here not mentioned, because this belongeth to the full perfection, which then only was attained unto, when he was risen from the dead, ascended up to heaven, and had poured out the holy-tincturing-spirit, on the day of Pentecost.

The artist shall distinctly see, that there is a true and exact accordance to this in the philosophical work; for when the forty days temptation is happily ended, he shall see, in Saturn, that the mercury raiseth up from death, that same dead substance, wherein he was shut up before; in *Luna*, that he feedeth

and nourisheth that substance, when there is nothing outwardly wrought, which it could be fed and nourished with; and again, that the deadly water is exalted and turned into wine, by having as wine an union of a fiery and watery virtue; in *Jupiter*, he shall see the four elements each by itself, and their colours, and a similitude of the rainbow upon which Christ sitteth for judgment in the outspoken mercury: so that he shall be amazed at it, and perceive that the wisdom of God playeth and delighteth therein, as in a joyful play: for the friendly Jupiter sheweth forth his property, after such a manner as God will in its time change this world, and transmute it into Paradise: in *Mercury*, he shall see that heaven separates itself from the earth, and that it sinks down again into the earth, and changeth the same into its own colour, and that mercury purifieth the matter: in *Mars*, he shall see, that Jupiter in the mercury, casts out from the matter upwards, a black fire-smoke, which will be coagulated as soot in the chimney; and this is the poisonous hunger in the mercury, rightly to be compared to the devil, because it hath according to its own kind, the devil's qualities. As soon as this black devil is expelled from the matter, the artist shall see Venus in her virginity with great beauty and glory, which is a fine type or emblem of the great love of Christ.

Now when this appears, the artist is rejoiced, and thinks his work is finished, and that he hath the treasure of the world; but he shall find himself extremely disappointed; for if he tries it, he shall find it is but Venus, still a female, and not a pure masculine virgin, with both tinctures united into one: as in Christ, the eternal-speaking-word, who wrought out, through his humanity, wondrous deeds, and yet full perfection could not be manifest therein; his human body could not be glorified, and much less could he pour out the Holy Ghost, before he passed through the great anger of God, or death and hell. So also in this philosophical work, though all these glorious things appeared in the properties of nature, yet the universal tincture is not fixed and manifest; all that was seen hitherto was only transient, and the greatest part of the work still remains to be done for its fixation or manifestation.

All the seven properties must be made totally pure and chrystalline, before they can be paradisical; each of these properties hath its own peculiar process; and if they are to pass from the wrathful into the paradisical life, wherein they must all seven have but one will, viz. that of love; all their former own will, wherein each was for itself, in opposition to the others, must be utterly swallowed up, and then only they are fixed, and able to abide the fire.

In the philosophic work, as soon as Venus appears in her beauty, with her own natural character, in order to perfection; there is a great alarm, opposition, and insurrection against her

manifest in Saturn, Mercury, and Mars; the first of which is a true figure of the civil government, the second, of the ecclesiastical state, and the third, of the devil; and as these three jointly were the same chief agents that brought the Lord of Life and Glory unto death, so in this philosophical work, the three inferior wrathful properties, Saturn, Mercury, and Mars, are rightly called by Behmen, the three murderers of Venus.

There is no other ground for this great opposition, but that Venus is from above, and these three are from beneath, united in one wrathful sphere, and unwilling to be deprived of their natural power and pre-dominion. Heaven stands now in hell, upon earth, and will transmute them all into paradise; and hell perceiveth its ruin is inevitable, if it receives into it this child from heaven; and therefore it swelleth up against it, and opposeth all it can; but by this opposition, it must and doth promote its own destruction, as it was also, in the process of Christ.

Here it might be objected, how can this be consistent with what was declared above, that the matter was purified, the devil expelled, and the sign of the angels appeared. If so, whence can such a wrathful-hellish opposition arise? But it is easily answered. Behmen says, when the mercury is awakened from the death of Saturn's strong impression, by the manna, or heavenly food of light and love substantiality, which is his own true virgin, or water of life; the philosophical baptism is received into the poisonous property, and a joyful fire ariseth; it is as if a light were kindled in the darkness, and a paradisical joy and love springeth up in the midst of the wrath. When Mercury gets a twinkling glimpse thereof in Mars, the wrathfulness is terrified at the love, and falleth back or sinketh down. This is not yet a transmutation, but is like one; yet transient, not constant or fixed; if therefore a fixed and radical transmutation shall be made, the same process that was like a transmutation must be repeated again, but in a far higher, or rather deeper degree; this can be repeated again, because the harsh, bitter, and wrathful-hellish properties, were suppressed only in part, and not fully rooted out, and radically turned into one only will; they are now raised afresh, by this appearance of Venus, much more than before, they stand up in opposition against her, to maintain their own natural right.

So it was also in the process with the Lord Christ, when he was going into the strong severity of the wrath and anger of God, in order to the full consummation of his great work, he said expressly of himself; I am not alone, the father is with me; he had with him from above, the father, and this unalterably, as to his divinity, though alterable as to the sensibility of his

outward human person; which may appear, by his crying out on the cross, "my God! my God! why hast thou forsaken me?" From beneath, he had with him the common people, who received and accompanied him with great joy and acclamations when he came riding upon an ass into Jerusalem. So also in the philosophic work, Venus is not alone, but as it were, from above, jupiter is with her, and from beneath luna, which is a true figure of the vulgar and simple class of people; luna cleaves to venus as the disciples did with Christ, so long as it goes well with her, or at least tolerably, that is, so long as saturn, mercury, and mars, do not actually and manifestly exert their malice against her; but when these three murderers arise, and will forcibly put her to death, or swallow her up into their wrathful pit; then luna also changes her colour and inclination, as the vulgar people changed their will, and instead of their former hosanna, cry out, crucify him, crucify him. So also in this philosophical work, when it cometh to the great earnest struggle, the artist shall plainly perceive a terror and trembling in the work; he shall see, that mercury which is the principal agent against venus, trembleth at the appearance of venus; and venus, also, not only trembleth at the opposition of the wrathful murdering property, but it is as if a sweat did break out from her body, and nevertheless she is not stirring, but quiet and patient, resigned and ready to suffer all they can inflict upon her, to be wholly swallowed up by them into their wrathfulness.

In the process of Christ, the devil said or thought with himself: I am alone the great monarch in the fire, saturn is my might, and mercury my life, and I am in them a prince and god of this world; and will therefore not suffer that such another as calls himself a prince of love, should rule therein; but I will devour him in my wrath, together with his love: this he intended indeed, but he could not effect it by himself, without the concurrence of the two chief principalities of this outward world; he stirred up mercury and saturn, the ecclesiastical and the civil government; and then all three went together, sent their emissaries, apprehended the Lord, bound and carried him from the one unrighteous judge to another.

Thus also in the philosophical work, the artist shall plainly see that venus, which is all passive, wholly resigned, and ready to enter into the dragon's jaws, is surrounded on every side by saturn, mars, and mercury, and as it were is apprehended, or captivated, by these three in conjunction; and that they lay hold and bind her, by darting their several poisonous rays upon her; and then carry her from the one property of wrathfulness to another, as if to be by them tried, examined, and judged.

In the first place, mars bringeth venus to mercury, as the

devil's instruments in the wrath of God, brought the Lord Christ first to the high priest; but as he was prepossessed with hatred, he did not truly or duly try him, nor could he look into his internal will, and work of love; but looked upon him only from without, examined him superficially, and concluded, that since he stood not with them in the same will, way, and form, he was not to be tolerated among the living: But seeing that he could not execute his design to kill, he sent him to Pilate, with the character of an evil-doer, that had deserved death.

So in the philosophical work, this is the true internal signature of mercury, against venus. He was already possessed with his own hateful quality, and stood in opposition against her, and he is therefore not able to try, much less to approve, of the loving property of venus, but hath a will to murder her; but seeing there is in venus, another living mercury from above, he cannot destroy her, by his own power, but must confederate himself with saturn; to whom he delivereth venus to be killed; as Christ was delivered unto Pontius Pilate to be crucified.

Pilate, a governor, or lord, in the dark saturnine property, did not enquire after, or concern himself with the spiritual doctrine, light, love, and truth of Christ; but only respecting the government; and upon this pretence of Christ's being against Cæsar, and his own coveting to be accounted Cæsar's friend, he sentenced him to death.

So here in the philosophical work, saturn, the dark astringent property, does not concern itself with the internal loving quality of venus; being unable to receive any thing of it into its own essence. The great contest is for the pre-dominion: saturn will not lose the friendship of mars and mercury, as both are with him in the same sphere, and jointly make up their own settled government, which must yield, if venus should arise, and shine therein with her light and love; and therefore he puts in execution that which is well pleasing to them, and which they think preserves their wrathful government.

In the philosophic work, a breaking forth of the solar power, in a golden lustre, from the fire's centre, to tincture the white lunar appearance of venus, is expected in vain; because the pure union, and universal tincture cannot be made manifest, except first, all the dark wrath and poison of saturn, mercury, and mars, be wholly drowned, and swallowed up in blood and death.

Venus is delivered to saturn, and he with his strong dark impression, lays hold on her, strips her of her fair robe, and put on her a scarlet or purple colour, wherein the wrath of mars is lodged. This colour, which will be adorned as with a glance or splendour in a flash, is from saturn's and mercury's

property, mixed with the fiery mars, as the artist shall distinctly see. When venus in this royal colour appears to mercury, saturn, mars, and luna, the latter being changed in her will, joins herself with the three chief murdering properties, and they altogether with one consent reject her; they dart forth their malignant, poisonous, fiery rays upon her, by the sharp impression of saturn; so that the artist shall distinctly see that the meekness is scourged, and full of stripes; he shall see exactly the crown of thorns, with its sharp stinging prickles; the whole process, in the suffering and death of Christ, is a circumstantial representation contrariwise of the process of the first Adam in his transgression; this is distinctly shewn by Behmen: and as the condition of *man* in the fall, is the same with the *earth's* condition in the curse, only different from it in *degree*, as he asserts, and demonstrates; so also the manner and process of their restoration *cannot but be alike*. And as the Lord Christ, in all his sufferings, was most profoundly humble and passive, opening not his mouth, but enduring all things most patiently, in a full submission to the pleasure of his Father. So also in this philosophical work, the artist shall see, that the heavenly part is wholly passive, standing quiet, and immovable. Now as the mother of Jesus was blessed among women, so the artist obtains a blessing in this miserable world, that he may tincture his corrupted earthly body, and preserve it in health, unto the termination or end of his highest constellation, which is under saturn. When saturn therefore is at his end and limit, and leaveth that life of which he hath been a leader, no universal tincture can prolong that life any longer.

Venus thirsteth after the manifestation and pre-dominion of the fire of love; but mercury, in the sulphur of mars and saturn, presseth itself into her, with his killing dissolvent, which is the greatest poison of the dark wrathful source; but venus instead of drinking the same down, yieldeth up herself wholly thereinto, as if she actually died. And from hence the great darkness in the philosophical work ariseth, so that the whole matter becometh black as a raven.

When the inward sun of the eternal light's principle, in the humanity, had given up itself into the dark wrath and anger of God; the outward sun in this third principle could not shine, because it taketh all its glance and lustre from the inward, as a representative figure or mirror thereof. In the philosophic work, the artist shall see what God hath done, in the humanity, when he was to redeem, and bring it again into Paradise; he shall see a great supernatural darkness when venus yieldeth up her life, on which all her lustre depends; all her beauty must disappear, and darkness cometh up instead thereof. Nay he shall also see, that not only venus in the three wrathful pro-

perties, but also that these three themselves, in venus, do lose their life altogether; and that all is now black and dark as a coal; for here life and death lie still and quiet together in the will of God, resigned to his disposition. The end is now reduced to the beginning, and standeth in that order, wherein it stood before the Creation. Nature's origin is now attained, and all is fallen home to the power of the first fiat.

The artist hath hitherto seen many wonderful things, and very glorious appearances, which made him have great hope and expectation; yet now his expectation is apparently frustrated. For the whole nature dieth in his work, and he sees, that it is changed into a dark night; all the properties, powers, and virtues now cease to be what they were before, and fall into the end of nature. All yields up its former life and activity; there is no stirring, moving, or operating: all the properties are scattered, and entered into the first mystery, in that state wherein they were before the Creation; the meaning is not that the outward materiality is made invisible, or quite annihilated; but only, that all the powers therein, which the outspoken properties had from the Eternal speaking word, and which were raised up against each other in contrariety, each of them according to its own nature, are now at an end of their activity in self-will, and earthly inclination, and are fallen home again into the power of the Eternal speaking word, having no other way, nor gate, but this death, through which they could enter from the curse into their primitive blessing. But when thus they are in death to themselves, and in the hand of the Eternal word, this cannot but raise them up again into glory, as by a new creation, in answerableness to the resurrection of Christ.

The Lord Christ died indeed, as to the humanity from this world; but he took the same human body again in his resurrection, and lost nothing of it, but the government of the four elements, wherein the wrath, curse, and mortality lieth. So in this philosophical work, the first matter is not annihilated, the curse only is destroyed, in the four elements, and the first life in the one eternal element, is raised up again, and therefore it is now fixed and can abide the fire; a glorious new body is made of the black darkness, in a fair white color; it hath a hidden glance in it, so that the colour cannot be exactly discerned, until it resolveth itself, and the new love-desire cometh up; and then in saturn's centre, but in jupiter and venus's property, the sun ariseth. This is in the fiat like a new creation, and when it is done, all the properties cast forth unanimously their desire into sol; and then the colours are turned into a mixture of white and red, from fire and light in union, that is, into yellow, which is the colour of majesty.

The appearance of love, to the wrathful properties of dark-

ness, causes a great terror. The wrathfulness is mightily exasperated by this appearance of love, and presseth vehemently to swallow it up in death; which actually it doth; but seeing that no death can be therein, the love sinketh only down, yieldeth up herself into these murdering properties, and displayeth among them her own loving essentiality, which they must keep in them, and cannot get rid thereof. This is a poison to death, and a pestilence to hell; for the wrathful properties are mightily terrified, at this entering of love into them, which is so strange and contrary to their own qualities, which makes them all weak and impotent, so that they must lose their own will, strength, and pre-dominion. So it was in the death of Christ, and after such a manner, largely and excellently declared by Behmen; death and the curse in the humanity, was killed and destroyed in and by the death of Christ; who, after his resurrection, had no more the form of a male in his human body, but that of a paradisical virgin, as Adam had before his fall. And so it is in this philosophical work, this terror and mutual killing, though there is properly no death, but only a transmutation and union of two into one, when venus yieldeth up her life to the wrathful properties; and when these having lost their pre-dominion, are raised up again to a new life, the life of the anger, and the life of the love, are no more two, but only one; no more a male and female property, but a whole male virgin, with both tinctures united in one. When the artist seeth the red blood of the male rise from death, and come forth out of the black darkness, together in union with the white colour of the virgin, he may then know that he hath the great arcanum of the world, and such a treasure as is inestimable. Several things more could be brought forth from Behmen, which would afford many excellent considerations; but these may be sufficient to shew that harmonious analogy, which is between the restoration of fallen man, through Jesus Christ, and the restoration of fallen nature in the philosophic work.

☞ *This Treatise is now first printed; the Author was a native of Norimberg, and died in London,* 1728, *aged* 79. *His MSS. are deposited in the British Museum, in Twenty-one Treatises, with Figures, which would make in print a large quarto volume.*

THE

SECRET BOOK OF ARTEPHIUS.

Written in the Twelfth Century.

1. Antimony is a mineral participating of saturnine parts, and has in all respects the nature thereof. This saturnine antimony agrees with sol, and contains in itself argent vive, in which no metal is swallowed up, except Gold; and gold is truly swallowed up by this antimonial argent vive. Without this argent vive no metal whatsoever can be whitened; it whitens laton, *i. e.* gold; reduceth a perfect body into its *prima materia*, or first matter, viz. into sulphur and argent vive, of a white colour, and outshining a looking-glass. It dissolves, I say, the perfect body, which is so in its own nature; for this water is friendly and agreeable with the metals, whitening sol, because it contains in itself white, or pure argent vive.

2. And from both these you may draw a great arcanum, viz. a water of saturnine antimony, mercurial and white; to the end, that it may whiten sol, not burning but dissolving, and afterwards congealing to the consistence or likeness of white cream. Therefore, saith the philosopher, this water makes the body to be volatile; because after it has been dissolved in it, and infrigidated, it ascends above, and swims upon the surface of the water. Take, saith he, crude leaf-gold, or calcined with mercury, and put it into our vinegar, made of saturnine antimony, mercurial, and sal armoniac, as it is said, in a broad glass vessel, and four inches high, or more; put it into a gentle heat, and in a short time you will see elevated a liquor, as it were oil, swimming a top, much like a scum.—Gather this with a spoon, or a feather, dipping it in; and so doing often times a day, till nothing more arise: evaporate away the water with a gentle heat, *i. e.* the superfluous humidity of the vinegar, and there will remain the quintessence, potestates, or powers of gold, in form of a white oil incombustible. In this oil the philosophers have placed their greatest secrets; it is exceeding sweet, and of great virtue for easing the pains of wounds.

3. The whole, then, of this antimonial secret is, that we know how by it to extract or draw forth argent vive, out of the body of magnesia, not burning, and this is antimony, and a mercurial

sublimate. That is, you must extract a living and incombustible water, and then congeal, or coagulate it with the perfect body of sol, *i. e.* fine gold, without alloy; which is done by dissolving it into a nature and white substance, of the consistency of cream, and made thoroughly white. But first this sol by putrefaction and resolution in this water, loseth all its light or brightness, and will grow dark and black; afterwards it will ascend above the water, and by little and little will swim upon it, in a substance of a white colour. And this is the whitening of red laton, to sublimate it philosophically, and to reduce it into its first matter, viz. into a white incombustible sulphur, and into a fixed argent vive. And so the fixed moisture, to wit, gold our body, by the reiterating of the liquifaction or dissolution in this our dissolving water, is changed and reduced into fixed sulphur, and fixed argent vive. Thus the perfect body of sol, resumeth life in this water; it is revived, inspired, grows, and is multiplied in its kind, as all other things are. For in this water, it so happens, that the body compounded of two bodies, viz.—Sol and Luna, is puffed up, swells, putrefies, is raised up, and does increase by receiving from the vegetable and animated nature and substance.

4. Our water also, or vinegar aforesaid, is the vinegar of the mountains, *i. e.* of sol and luna; and therefore it is mixed with gold and silver, and sticks close to them perpetually; and the body receiveth from this water a white tincture, and shines with an inestimable brightness. Who so therefore knows how to convert, or change the body into a medicinal white gold, may easily by the same white gold, change all imperfect metals into the best and finest silver. And this white gold is called by the philosophers *luna alba philosophorum, argentum vivum album fixum, aurum alchymiæ*, and *fumus albus:* and therefore without this our antimonial vinegar, the aurum album of the philosophers cannot be made. And because in our vinegar, there is a double substance of argentum vivum, the one from antimony, the other from mercury sublimated; it does give a double weight and substance of fixed argent vive, and also augments therein the native colour, weight, substance, and tincture thereof.

5. Our dissolving water therefore carries with it a great tincture, and a great melting or dissolving; because that when it feels the vulgar fire, if there be in it the pure or fine bodies of sol or luna, it immediately melts them, and converts them into its white substance, such as itself is, and gives to the body colour, weight, and tincture. In it also is a powder of liquifying or melting all things that can be melted or dissolved; it is a water ponderous, viscous, precious, and worthy to be esteemed, resolving all crude bodies into their *prima materia*, or first matter, viz. into earth and a viscous powder; that is, into sulphur, and argentum vivum. If therefore you put into this water, leaves, filings, or calx of any metal, and set it in a gentle heat for a time, the

whole will be dissolved, and converted into a viscous water, or white oil, as aforesaid. Thus it mollifies the body, and prepares it for fusion and liquefaction; yea, it makes all things fusible, viz.—Stones and metals, and afterwards gives them spirit and life. And it dissolves all things with an admirable solution, transmuting the perfect body into a fusible medicine, melting, or liquifying, moreover fixing, and augmenting the weight and colour.

6. Work therefore with it, and you shall obtain from it what you desire, for it is the spirit and soul of sol and luna; it is the oil, the dissolving water, the fountain, the Balneum mariæ, the præternatural fire, the moist fire, the secret, hidden and invisible fire. It is also the most acrid vinegar, concerning which an ancient philosopher saith, I besought the Lord, and he shewed me a pure clear water, which I knew to be the pure vinegar, altering, penetrating and digesting. I say a penetrating vinegar, and the moving instrument for putrifying, resolving and reducing gold or silver into their *prima materia* or first matter. And it is the only agent in the universe, which in this art is able to reincrudate metallic bodies with the conservation of their species.—It is therefore the only apt and natural medium, by which we ought to resolve the perfect bodies of *sol* and *luna*, by a wonderful and solemn dissolution, with the conservation of the species, and without any destruction, unless it be to a new, more noble, and better form or generation, viz. into the perfect philosophers stone, which is their wonderful secret and arcanum.

7. Now this water is a certain middle substance, clear as fine silver, which ought to receive the tinctures of *sol* and *luna*, so as they may be congealed and changed into a white and living earth. For this water needs the perfect bodies, that with them after the dissolution, it may be congealed, fixed, and coagulated into a white earth. But if this solution, is also their coagulation, for they have one and the same operation, because one is not dissolved, but the other is congealed: nor is there any other water which can dissolve the bodies, but that which abideth with them in the matter and the form. It cannot be permanent unless it be of the nature of the other bodies, that they may be made one. When therefore you see the water coagulate itself with the bodies that be dissolved therein; be assured that thy knowledge, way of working, and the work itself are true and philosophic, and that you have done rightly according to art.

8. Thus you see that nature is to be amended by its own like nature; that is, gold and silver are to be exalted in our water, as our water also with those bodies; which water is called the medium of the soul, without which nothing is to be done in this art. It is a vegetable, mineral, and animal fire, which conserves the fixed spirits of *sol* and *luna*, but destroys and conquers their bodies: for it destroys, overturns, and changes bodies and metallic forms, making them to be no bodies but a fixed spirit. And

it turns them into a humid substance, soft and fluid, which hath ingression and power to enter into other imperfect bodies, and to mix with them in their smallest parts, and to tinge them and make them perfect. But this they could not do while they remained in their metallic forms or bodies, which were dry and hard, whereby they could have no entrance into other things, so to tinge and make perfect, what was before imperfect.

9. It is necessary therefore to convert the bodies of metals into a fluid substance; for that every tincture will tinge a thousand times more in a soft and liquid substance, than when it is in a dry one, as is plainly apparent in saffron. Therefore the transmutation of imperfect metals, is impossible to be done by perfect bodies, while they are dry and hard: for which cause sake, they must be brought back into their first matter, which is soft and fluid. It appears therefore, that the moisture must be reverted, that the hidden treasure may be revealed. And this is called the reincrudation of bodies, which is the decocting and softening them, till they lose their hard and dry substance or form; because that which is dry does not enter into, nor tinge any thing besides itself. Therefore the dry terrene body doth not enter into, nor tinge, except its own body, nor can it tinge except it be tinged; because, as I said before, a thick dry earthy matter does not penetrate nor tinge, and therefore, because it cannot enter or penetrate it can make no alteration in the matter to be altered. For this reason it is, that gold coloureth not, until its internal or hidden spirit be drawn forth out of its bowels by this, our white water, and that it be made altogether a spiritual substance, a white vapour, a white spirit, and a wonderful soul.

10. It behoves us therefore by this our water to attenuate, alter, and soften the perfect bodies, to wit sol and luna, that so they may be mixed with other imperfect bodies. From whence, if we had no other benefit by this our antimonial water, than that it rendered bodies more subtile, soft, and fluid, according to its own nature, it would be sufficient. But more than that, it brings back bodies to their first original of sulphur and mercury, that of them we may afterwards in a little time, in less than an hour's time do that above ground, which nature was a thousand years doing under ground, in the mines of the earth, which is a work almost miraculous.

11. And therefore our ultimate, or highest secret is, by this our water, to make bodies volatile, spiritual, and a tincture, or tinging water, which may have ingress or entrance into bodies. For it makes bodies to be merely spirit, because it reduces hard and dry bodies, and prepares them for fusion, melting, or dissolving; that is, it converts them into a permanent or fixed water. And so it makes of bodies a most precious and desirable oil, which is the true tincture, and the permanent or fixed white water, by nature hot and moist, or rather temperate, subtile, fusible as wax, which does penetrate, sink, tinge, and make per-

fect the work. And this our water immediately dissolves bodies (as sol and luna) and makes them into an incombustible oil, which then may be mixed with other imperfect bodies. It also converts other bodies into the nature of a fusible salt, which the philosophers call *sal alebrot philosophorum*, better and more noble than any other salt, being in its own nature fixed, and not subject to vanish in fire. It is an oil indeed by nature hot, subtile, penetrating, sinking through and entering into other bodies: it is called the perfect or great elixir, and the hidden secret of the wise searchers of nature. He, therefore that knows this salt of sol and luna, and its generation and preparation, and afterwards how to commix it, and make it homogene with other imperfect bodies; he in truth knows one of the greatest secrets of nature, and the only way that leads to perfection.

12. These bodies thus dissolved by our water are called argent vive, which is not without its sulphur, nor the sulphur without the fixedness of sol and luna; because gold and silver are the particular means, or medium in the form through which nature passes in the perfecting and completing thereof. And this argent vive is called our esteemed and valuable salt, being animated and pregnant, and our fire, for that it is nothing but fire: yet not fire, but sulphur; and not sulphur only, but also quick-silver drawn from sol and luna by our water, and reduced to a stone of great price. That is to say, it is the matter or substance of sol and luna, or silver and gold, altered from vileness to nobility.—Now you must note that this white sulphur is the father and mother of the metals; it is our mercury, and the mineral of gold; also the soul, and the ferment; yea, the mineral virtue, and the living body; our sulphur, and our quicksilver; that is, sulphur of sulphur; quicksilver of quicksilver, and mercury of mercury.

13. The property therefore of our water is, that it melts or dissolves gold and silver, and encreases their native tincture or colour. For it changes their bodies from being corporeal, into a spirituality; and it is this water which turns the bodies, or corporeal substance into a white vapour, which is a soul that is whiteness itself, subtile, hot, and full of fire. This water is also called the tinging or blood-colour-making stone, being the virtue of the spiritual tincture, without which nothing can be done; and it is the subject of all things that may be melted, and of liquefaction itself, which agrees perfectly, and unites closely with sol and luna, from which it can never be separated. For it is joined in affinity to the gold and silver, but more immediately to the gold than to the silver: which you are to take special notice of. It is also called the medium of conjoining the tinctures of sol and luna with the inferior or imperfect metals; for it turns the bodies into the true tincture, to tinge the said other imperfect metals: also it is the water which whiteneth, as it is

whiteness itself, which quickeneth, as it is a soul; and therefore, as the philosopher saith, quickly enterethinto its body.

14. For it is a living water which comes to moisten the earth, that it may spring out, and in its due season bring forth much fruit; for all things springing from the earth, are educed through dew or moisture. The earth therefore springeth not forth without watering and moisture: It is the water proceeding from May dew, that cleanseth the body; and like rain it penetrates them, and makes one body of two bodies. This aqua vitæ, or water of life, being rightly ordered and disposed with the body, it whitens it, and converts or changes it into its white colour. For this water is a white vapour, and therefore the body is whitened with it. It behoves you therefore to whiten the body, and open its infoldings: for between these two, that is, between the body and the water, there is a desire and friendship, like as between the male and female, because of the propinquity and likeness of their natures.

15. Now this our second and living water is called *azoth*, the water washing the laton, viz. the body compounded of sol and luna by our first water: it is also called the soul of the dissolved bodies, which souls we have even now tied together, for the use of the wise philosopher. How precious then, and how great a thing is this water! For without it the work could never be done or perfected: it is also called the *vas naturæ*, the belly, the womb, the receptacle of the tincture, the earth, the nurse. It is the royal fountain in which the king and queen bathe themselves; and the mother must be put into and sealed up within the the belly of her infant; and that is sol himself, who proceeded from her, and whom she brought forth; and therefore they have loved one another as mother and son, and are conjoined together, because they come from one and the same root, and are of the same substance and nature. And because this water is the water of the vegetable life, it causes the dead body to vegetate, increase, and spring forth, and to rise from death to life, by being dissolved first, and then sublimed. And in doing this, the body is converted into a spirit, and the spirit, afterwards, into a body; and then is made the amity, the peace, the concord, and the union of the contraries, to wit, between the body and the spirit, which reciprocally, or mutually change their natures which they receive, and communicate one to another through their most minute parts. So that that which is hot, is mixed with that which is cold, the dry with the moist, and the hard with the soft; by which means there is a mixture made of contrary natures, viz. of cold with hot, and moist with dry, even a most admirable unity between enemies.

16. Our dissolution then of bodies, which is made such in this first water, is nothing else, but a destroying or overcoming of the moist with the dry, for the moist is coagulated with the

dry. For the moisture is contained under, terminated with, and coagulated in the dry body, to wit, in that which is earthy. Let therefore the hard and the dry bodies be put into our first water in a vessel, which close well, and there let them abide till they be dissolved, and ascend to the top; then may they be called a new body, the white gold made by art, the white stone, the white sulphur, not inflammable, the paradisical stone, viz. the stone transmuting imperfect metals, into white silver. Then have we also the body, soul, and spirit altogether; of which spirit and soul it is said, that they cannot be extracted from the perfect bodies, but by the help or conjunction of our dissolving water. Because it is certain, that the things fixed cannot be lifted up, or made to ascend, but by the conjunction or help of that which is volatile.

17. The spirit, therefore, by the help of the water and the soul, is drawn forth from the bodies themselves, and the body thereby is made spiritual; for that at the same instant of time, the spirit, with the soul of the bodies, ascend on high to the superior part, which is the perfection of the stone, and is called sublimation. This sublimation, said Florentius Cathalanus, is made by things acid, spiritual, volatile, and which are in their own nature sulphureous and viscous, which dissolve bodies, and make them to ascend, and be changed into air and spirit. And in this sublimation a certain part of our said first water ascends with the bodies, joining itself with them, ascending and subliming into one neutral or complex substance, which contains the nature of the two, viz. the nature of the two bodies, and of the water. And therefore it is called the corporeal and spiritual compositum, corjufle, cambar, ethelia, zandarith, duenech, the good; but properly it is called the permanent or fixed water only, because it flies not in the fire. But it perpetually adheres to the commixed or compound bodies, that is, the sol and luna, and communicates to them the living tincture, incombustible and most fixed, much more noble and precious than the former which those bodies had. Because from henceforth this tincture runs like oil, running through, and penetrating the bodies, and giving to them its wonderful fixity; and this tincture is the spirit, and the spirit is the soul, and the soul is the body. For in this operation the body is made a spirit, of a most subtile nature; and again, the spirit is corporified and changed into the nature of the body, with the bodies, whereby our stone consists of a body, a soul, and a spirit.

18. O God, how through nature dost thou change a body into a spirit! which could not be done, if the spirit were not incorporated with the bodies, and the bodies made volatile with the spirit and afterwards permanent or fixed. For this cause sake, they have passed over into one another, and by the influence of wisdom are converted the one into the other. O wisdom! how thou

makest the most fixed gold to be volatile and fugitive, yea, though by nature it is the most fixed of all things in the world! It is necessary therefore to dissolve and liquify these bodies by our water, and to make them a permanent or fixed water, a pure, golden water, leaving in the bottom the gross, earthy, superfluous and dry matter. And in this subliming, making thin and pure, the fire ought to be gentle; but if in this sublimation with a soft fire, the bodies be not purified, and the gross or earthy parts thereof, (note this well,) be not separated from the impurities of the dead, you shall not be able to perfect the work. For thou needest nothing but that thin and subtile part of the dissolved bodies, which our water will give thee, if thou proceedest with a slow or gentle fire, by separating the things heterogene, from the things homogene.

19. This compositum then has its mundification or cleaning, by our moist fire, which, as Azinabam saith, by dissolving and subliming that which is pure and white, it casts forth or rejects its fœcis or filth, like a voluntary vomit. For in such a dissolution and natural sublimation or lifting up, there is a loosening or untying of the elements, and a cleansing and separation of the pure, from the impure. So that the pure and white substance ascends upwards, and the impure and earthy remains fixed in the bottom of the water and the vessel. This must be taken away and removed, because it is of no value, taking only the middle white substance, flowing, and melted or dissolved, rejecting the fœculent earth, which remains below in the bottom. These fœces were separated partly by the water, and are the dross and *terra damnata*, which is of no value, nor can do any such service as the clear, white, pure and clean matter, which is wholly and only to be taken and made use of.

20. And against this capharean rock, the ship and knowledge, or art of the young philosopher is often, as it happened also to me sometimes, dashed together in pieces, or destroyed, because the philosophers for the most part speak by the contraries. That is to say, that nothing must be removed or taken away, except the moisture, which is the blackness; which notwithstanding they speak and write only to the unwary, who, without a master, indefatigable reading, or humble supplications to God Almighty, would ravish away the golden fleece. It is therefore to be observed, that this separation, division, and sublimation, is, without doubt, the key of the whole work.

21. After the putrefaction then and dissolution of these bodies, our bodies also ascend to the top, even to the surface of the dissolving water, in a whiteness of colour, which whiteness is life. And in this whiteness the antimonial and mercurial soul, is by a natural compact infused into, and joined with the spirits of sol and luna, which separate the thin from the thick, and the pure from the impure. That is, by lifting up by little and little the

thin and pure part of the body, from the fœces and impurity, until all the pure parts are separated and ascended. And in this work is our natural and philosophical sublimation compleated.—Now in this whiteness is the soul infused into the body, to wit, the mineral virtue, which is more subtile than fire, being indeed the true quintessence and life, which desires or hungers to be born again, and to put off the defilements and be spoiled of its gross and earthly fœces, which it has taken from its menstruous womb, and corrupt place of its original. And in this is our philosophical sublimation, not in the impure, corrupt, vulgar mercury, which has no properties or qualities like to those, with which our mercury, drawn from its vitriolic caverns, is adorned. But let us return to our sublimation.

22. It is most certain therefore in this art, that this soul extracted from the bodies, cannot be made to ascend, but by adding to it a volatile matter, which is of its own kind. By which the bodies will be made volatile and spiritual, lifting themselves up, subtilizing and subliming themselves, contrary to their own proper nature, which is corporeal, heavy, and ponderous. And by this means they are unbodied, or made no bodies, to wit, incorporeal, and a quintessence of the nature of a spirit, which is called *avis hermetis*, and *mercurius extractus*, drawn from a red subject or matter. And so the terrene or earthy parts remain below, or rather the grosser parts of the bodies, which can by no industry or ingenuity of man be brought to a perfect dissolution.

23. And this white vapor, this white gold, to wit, this quintessence, is called also the compound magnesia, which like man does contain, or like man is composed of a body, soul, and spirit. Now the body is the fixed solar earth, exceeding the most subtile matter, which by the help of our divine water is with difficulty lifted up or separated. The soul is the tincture of sol and luna, proceeding from the conjunction, or communicating of these two, to wit, the bodies of sol and luna, and our water. And the spirit is the mineral power, or virtue of the bodies, and of the water which carries the soul or white tincture in or upon the bodies, and also out of the bodies, like as the tinctures or colours in dyeing cloth are by the water put upon, and diffused in and through the cloth. And this mercurial spirit is the chain or band of the solar soul; and the solar body; is that body which contains the spirit and soul, having the power of fixing in itself, being joined with luna. The spirit therefore penetrates, the body fixes, and the soul joins together, tinges and whitens. From these three united together, is our stone made; to wit, of sol, luna, and mercury.

24. Therefore with this our golden water, a natural substance is extracted, exceeding all natural substances; and so, except the bodies be broken and destroyed, imbibed, made subtile and fine,

thriftily and diligently managed, till they are abstracted from, or lose their grossness or solid substance, and be changed into a thin and subtile spirit, all our labour will be in vain. And unless the bodies be made no bodies, or incorporeal, that is, be converted into the philosophers mercury, there is no rule of art yet found out to work by. The reason is, because it is impossible to draw out of the bodies all that most thin and subtile soul, which has in itself the tincture, except it be first resolved in our water. Dissolve then the bodies in this our golden water, and boil them till all the tincture is brought forth by the water, in a white colour, and a white oil; and when you see this whiteness upon the water, then know that the bodies are melted, liquified, or dissolved. Continue then this boiling, till the dark, black, and white cloud is brought forth, which they have conceived.

25. Put therefore the perfect bodies of metals, to wit, sol and luna, into our water in a vessel, hermetically sealed, upon a gentle fire, and digest continually, till they are perfectly resolved into a most precious oil. Saith Adfar, digest with a gentle fire, as it were for the hatching of chickens, so long, till the bodies are dissolved, and their perfectly conjoined tincture is extracted, mark this well. But it is not extracted all at once, but it is drawn out by little and little, day by day, and hour by hour till after a long time the solution thereof is compleated, and that which is dissolved, always swims a top. And while this dissolution is in hand, let the fire be gentle and continual, till the bodies are dissolved into a viscous and most subtile water, and the whole tincture be educed, in colour first black, which is the sign of a true dissolution.

26. Then continue the digestion, till it becomes a white fixed water; for being digested in balneo, it will afterwards become clear, and in the end become like to common argent vive, ascending by the spirit above the first water. When therefore you see bodies dissolved in the first viscous water, then know, that they are turned into a vapour, and that the soul is separated from the dead body, and by sublimation, brought into the order of spirits. Whence both of them, with a part of our water, are made spirits flying up into the air; and there the compounded body, made of the male and female, viz. of sol and luna, and of that most subtile nature, cleansed by sublimation, taketh life, and is made spiritual by its own humidity. That is by its own water; like as a man is sustained by the air; whereby from thenceforth it is multiplied, and increases in its own kind, as do all other things.—In such an ascension therefore, and philosophical sublimation, all are joyned one with another, and the new body subtilized, or made living by the spirit, miraculously liveth or springs like a vegetable.

27. Wherefore, unless the bodies be attenuated, or made thin, by the fire and water, till they ascend in a spirit, and are made,

or do become like water and vapour, or mercury, you labour wholly in vain. But when they arise or ascend, they are born or brought forth in the air or spirit, and in the same they are changed, and made life with life, so as they can never be separated, but are as water mixed with water. And therefore it is wisely said, that the stone is born of the spirit, because it is altogether spiritual. For the vulture himself flying without wings cries upon the top of the mountain, saying, I am the white, brought forth from the black, and the red, brought forth from the white, the citrine son of the red; I speak the truth, and lye not.

28. It sufficeth thee then to put the bodies in the vessel, and into the water once for all, and to close the vessel well, until a true separation be made. This the obscure artist calls conjunction, sublimation, assation, extraction, putrefaction, ligation, desponsation, subtilization, generation, &c.

29. Now that the whole magistery may be perfected, work, as in the generation of man, and of every vegetable; put the seed once into the womb, and shut it up well. Thus you may see, that you need not many things, and that this our work requires no great charges, for that as there is but one stone, there is but one medicine, one vessel, one order of working, and one successive disposition to the white and the red. And although we say in many places, take this, and take that; yet we understand, that it behoves us to take but one thing, and put it once into the vessel, until the work be perfected. But these things are so set down by the obscure philosophers, to deceive the unwary, as we have before spoken; for is not this *ars cabalistica*, or a secret and a hidden art? Is it not an art full of secrets? and believest thou O fool that we plainly teach this secret of secrets, taking our words according to their literal signification? Truly, I tell thee, that as for myself, I am no ways self-seeking or envious as others are; but he that takes the words of the other philosophers, according to their common signification; he even already, having lost Ariadnes clue of thread, wanders in the midst of the labyrinth, multiplies errors, and casts away his money for nought.

30. And I, Artephius, after I became an Adept, and had attained to the true and complete wisdom, by studying the books of the most faithful Hermes, the speaker of truth, was sometimes obscure also, as the others were. But when I had for the space of a thousand years, or there abouts, which are now passed over my head, since the time I was born to this day, through the alone goodness of God Almighty, by the use of this wonderful quintessence. When I say for so very long a time, I found no man that had found out or obtained this hermetic secret, because of the obscurity of the philosophers words. Being moved with a generous mind, and the integrity of a good man, I have de-

termined in these latter days of my life, to declare all things truly and sincerely, that you may not want any thing for the perfecting of this stone of the philosophers. Excepting one certain thing, which is not lawful for me to discover to any, because it is either revealed or made known, by God himself, or taught by some master, which notwithstanding he that can bend himself to the search of, by the help of a little experience, may easily learn in this book.

31. In this book I have therefore written the naked truth, though clothed or disguised with a few colours; yet so that every good and wise man may happily gather those desirable apples of the Hesperides from this our philosophers tree. Wherefore praises be given to the most high God, who has poured into our soul of his goodness; and through a good old age, even an almost infinite number of years, has truly filled our heart with his love, in which, methinks, I embrace, cherish, and truly love all mankind together. But to return to our business.—Truly our work is perfectly performed; for that which the heat of the sun is an hundred years in doing, for the generation of one metal in the bowels of the earth; our secret fire, that is, our fiery and sulphureous water, which is called Balneum Mariæ, doth, as I have often seen in a very short time.

32. Now this operation or work is a thing of no great labour to him that knows and understands it; nor is the matter so dear, considering how small a quantity does suffice, that it may cause any man to withdraw his hand from it. It is, indeed, a work so short and easy, that it may well be called a womans work and the play of children. Go to then, my son, put up thy supplications to God Almighty; be diligent in searching the books of the learned in this science; for one book openeth another; think and meditate of these things profoundly; and avoid all things which vanish in, or will not endure the fire, because from those adustible, perishing or consuming things, you can never attain to the perfect matter, which is only found in the digesting of your water, extracted from sol and luna. For by this water, colour, and ponderosity or weight, are infinitely given to the matter; and this water is a white vapour, which like a soul, flows through the perfect bodies, taking wholly from them their blackness, and impurities, uniting the two bodies in one, and increasing their water. Nor is there any other thing than azoth, to wit, this our water, which can take from the perfect bodies of sol and luna, their natural colour, making the red body white, according to the disposition thereof.

33. Now let us speak of the fire. Our fire then is mineral, equal, continuous; it fumes not, unless it be too much stirred up, participates of sulphur, and is taken from other things than from the matter; it overturns all things, dissolves, congeals, and calcines, and is to be found out by art, or after an artificial manner.

It is a compendious thing, got without cost or charge, or at least without any great purchase; it is humid, vaporous, digestive, altering, penetrating, subtile, spirituous, not violent, incombustible, circumspective, continent, and one only thing. It is also a fountain of living water, which circumvolveth and contains the place in which the king and queen bathe themselves; through the whole work this moist fire is sufficient; in the beginning, middle, and end, because in it, the whole art does consist. This is the natural fire, which is yet against nature, not natural, and which burns not; and lastly, this fire is hot, cold, dry, moist; meditate on these things, and proceed directly, without any thing of a foreign nature. If you understand not these fires, give ear to what I have yet to say, never as yet written in any book, but drawn from the more abstruse and occult riddles of the ancients.

34. We have properly three fires, without which this our art cannot be perfected; and whosoever works without them, takes a great deal of labour in vain. The first fire is that of the lamp, which is continuous, humid, vaporous, spiritous, and found out by art. This lamp fire ought to be proportioned to the enclosure; wherein you must use great judgment, which none can attain to, but he that can bend to the search thereof. For if this fire of the lamp be not measured, and duly proportioned or fitted to the furnace, it will be, that either for want of heat you will not see the expected signs, in their limited times, whereby you will lose your hopes and expectation by a too long delay: or else, by reason of too much heat, you will burn the *flores auri*, the golden flowers, and so foolishly bewail your lost expence.

35. The second fire is *ignis cinerum*, an ash heat, in which the vessel hermetically sealed is recluded, or buried: or rather, it is that most sweet and gentle heat, which proceeding from the temperate vapours of the lamp, does equally surround your vessel.—This fire is not violent or forcing, except it be too much excited or stirred up; it is a fire digestive, alterative, and taken from another body than the matter; being but one only, moist also, and not natural.

36. The third fire, is the natural fire of water, which is also called the fire against nature, because it is water; and yet nevertheless, it makes a mere spirit of gold, which common fire is not able to do. This fire is mineral, equal, and participates of sulphur; it overturns or destroys, congeals, dissolves, and calcines; it is penetrating, subtil, incombustible and not burning, and is the fountain of living water, wherein the king and queen bathe themselves, whose help we stand in need of, through the whole work, through the beginning, middle and end. But the other two above mentioned, we have not always occasion for, but only at sometimes. In reading therefore the books of philosophers,

conjoin these three fires in your judgment, and without doubt, you will understand whatever they have wrote of them.

37. Now as to the colours, that which does not make black cannot make white, because blackness is the beginning of whiteness, and a sign of putrefaction and alteration, and that the body is now penetrated and mortified. From the putrefaction therefore in this water, there first appears blackness, like unto broth wherein some bloody thing is boiled. Secondly, the black earth by a continual digestion is whitened, because the soul of the two bodies swims above upon the water, like white cream; and in this only whiteness, all the spirits are so united, that they can never flie one from another. And therefore the latten must be whitened, and its leaves unfolded, *i. e.* its body broken or opened, lest we labour in vain; for this whiteness is the perfect stone for the white work, and a body enobled in order to that end; even the tincture of a most exuberant glory, and shining brightness, which never departs from the body it is once joined with. Therefore you must note here, that the spirits are not fixed, but in the white colour, which is more noble than the other colours, and is more vehemently to be desired, for that it is as it were the complement or perfection of the whole work.

38. For our earth putrifies and becomes black, then it is putrified in lifting up or separation; afterwards being dried, its blackness goes away from it, and then it is whitened, and the feminine dominion of the darkness and humidity perisheth: then also the white vapor penetrates through the new body, and the spirits are bound up or fixed in the dryness. And that which is corrupting, deformed, and black through the moisture, vanishes away; so the new body rises again clear, pure, white, and immortal, obtaining the victory over all its enemies. And as heat working upon that which is moist, causeth or generates blackness, which is the prime or first colour; so always by decoction, more and more heat working upon that which is dry, begets whiteness, which is the second colour; and then working upon that which is purely and perfectly dry, it produceth citrinity and redness, thus much for colours. We must know therefore, that the thing which has its head red and white, but its feet white and afterwards red; and its eyes beforehand black, that this thing, I say, is the only matter of our magistery.

39. Dissolve then sol and luna in our dissolving water, which is familiar and friendly, and the next in nature unto them; and is also sweet and pleasant to them, and as it were a womb, a mother, an original, the beginning and the end of their life.—And that is the very reason why they are meliorated or amended in this water, because like nature rejoiceth in like nature, and like nature retains like nature, being joined the one to the other, in a true marriage, by which they are made one nature, one new body, raised again from the dead, and immortal. Thus it behoves you to join consanguinity, or sameness of kind, by which these

natures, will meet and follow one another, purify themselves, generate, and make one another rejoice; for that like nature, now is disposed by like nature, even that which is nearest, and most friendly to it.

40. Our water then is the most beautiful, lovely, and clear fountain, prepared only for the king, and queen, whom it knows very well, and they it. For it attracts them to itself, and they abide therein for two or three days, to wit, two or three months, to wash themselves therewith, whereby they are made young again and beautiful. And because sol and luna have their original from this water their mother; it is necessary therefore that they enter into it again, to wit, into their mothers womb, that they may be regenerate or born again, and made more healthy, more noble, and more strong. If therefore these do not die, and be converted into water, they remain alone, or as they were and without fruit; but if they die, and are resolved in our water, they bring forth fruit, an hundred fold; and from that very place in which they seemed to perish, from thence shall they appear to be that which they were not before.

41. Let therefore the spirit of our living water be, with all care and industry, fixed with sol and luna; for that they being converted into the nature of water become dead, and appear like to the dead; from whence afterwards, being revived, they encrease and multiply, even as do all sorts of vegetable substances. It suffices then to dispose the matter sufficiently without, because that within, it sufficiently disposes itself for the perfection of its own work. For it has in itself a certain and inherent motion, according to the true way and method, and a much better order than it is possible for any man to invent or think of. For this cause it is, that you need only to prepare the matter, nature herself alone will perfect it; and if she be not hindred by some contrary thing, she will not overpass her own certain motion, neither in conceiving or generating, nor in bringing forth.

42. Wherefore, after the preparation of the matter, beware only, lest by too much heat or fire, you inflame the bath, or make it too hot: secondly, take heed, lest the spirit should exhale, lest it hurts the operator, to wit, lest it destroys the work, and induces many infirmities, as sadness, trouble, vexation, and discontent. From these things which have been spoken, this axiom is manifest, to wit, that he can never know the necessary course of nature in the making or generating metals, who is ignorant of the way of destroying them. You must therefore join them together that are of one consanguinity or kindred; for like natures do find out and join with their like natures, and by putrifying themselves together, and mixed together and mortify themselves. It is needful therefore to know this corruption and generation, and how the natures do embrace one another, and are brought to a fixity in a slow or gentle fire; how like

nature rejoiceth with like nature; how they retain one another, and are converted into a white subsistency.

43. This white substance, if you will make it red, you must continually decoct it in a dry fire, till it is rubified, or becomes red as blood, which is then nothing but water, fire, and true tincture. And so by a continual dry fire, the whiteness is changed, removed, perfected, made citrine, and still digested till it comes to a true red and fixed colour. And consequently by how much more this red is decocted in this gentle heat by so much the more it is heightened in colour, and made a true tincture of perfect redness. Wherefore with a dry fire, and a dry calcination, without any moisture, you must decoct this compositum, till it be invested with a most perfect red colour, and then it will be the true and perfect elixir.

44. Now if afterwards you would multiply your tincture, you must again resolve that red, in new or fresh dissolving water, and then by decoctions first whiten, and then rubify it again, by the degrees of fire, reiterating the first method of operating in this work. Dissolve, coagulate, and reiterate the closing up, the opening and multiplying in quantity and quality at your own pleasure. For by a new corruption and generation, there is introduced a new motion. Thus can we never find an end, if we do always work by reiterating the same thing over and over again, viz. by solution and coagulation, by the help of our dissolving water, by which we dissolve and congeal, as we have formerly said, in the beginning of the work. Thus also is the virtue thereof increased and multiplied, both in quantity and quality; so that, if after the first course of operation you obtain an hundred fold; by a second course, you will have a thousand fold; and by a third, ten thousand fold increase. And by pursuing your work, your projection will come to infinity, tinging truly and perfectly, and fixing the greatest quantity how much soever. Thus by a thing of an easy or small price, you have both colour, goodness, and weight.

45. Our fire then and azoth, are sufficient for you: decoct, reiterate, dissolve, congeal, and continue this course, according as you please, multiplying it as you think good, until your medicine is made fusible as wax, and has attained the quantity and goodness or fixity and colour you desire. This then is the compleating of the whole work of our second stone (observe it well) that you take the perfect body, and put it into our water in a glass vesica or body well closed with cement, lest the air get in, or the inclosed humidity get out. Keep it in digestion in a gentle heat, as it were of a balneum, or the most temperate horse dung, and assiduously continue the operation or work upon the fire, till the decoction and digestion is perfect. And keep it in this digestion of a gentle heat, until it be putrified and resolved into blackness, and be drawn up and sublimed by the water, and is thereby cleansed from all blackness and impurity,

that it may be white and subtile. Until it comes to the ultimate or highest purity of sublimation, and the utmost volatility, and be made white both within and without: for the vulture flying in the air without wings, cries out, that it might get up upon the mountain, that is upon the waters upon which the *spiritus albus*, or spirit of whiteness is born. Continue still a fitting fire, and that spirit, which is the subtile being of the body, and of the mercury will ascend upon the top of the water, which quintessence is more white than the driven snow. Continue yet still, and toward the end, encrease the fire, till the whole spiritual subsistence ascend to the top. And know well, that whatsoever is clear, pure, and spiritual, ascends in air to the top of the water in the substance of a white vapor, which the philosophers call their virgins milk.

46. It ought to be, therefore, as one of the Sybills said, that the son of the virgin be exalted from the earth, and that the white quintessence after its rising out of the dead earth, be raised up towards heaven; the gross and thick remaining in the bottom of the vessel and of the water. Afterwards the vessel being cooled, you will find in the bottom the black fæces, scorched and burnt, which separate from the spirit and quintessence of whiteness, and cast them away. Then will the argent vive fall down from our air or spirit, upon the new earth, which is called argent vive sublimed by the air or spirit, whereof is made a viscous water, pure and white. This water is the true tincture separated from all its black fæces, and our brass or latten is prepared with our water, purified, and brought to a white colour. Which white colour is not obtained but by decoction, and coagulation of the water: decoct therefore continually, wash away the blackness from the latten, not with your hands, but with the stone, or the fire, or our second mercurial water, which is the true tincture. This separation of the pure from the impure is not done with hands; but nature herself does it, and brings it to perfection by a circular operation.

47. It appears then, that this composition is not a work of the hands, but a change of the natures; because nature dissolves and joins itself, sublimes and lifts itself up, and grows white, being separate from the fæces. And in such a sublimation, the more subtile, pure, and essential parts are conjoined; for that with the fiery nature or property lifts up the subtile parts, it separates always the more pure, leaving the grosser at the bottom.—Wherefore your fire ought to be a gentle and a continual vapour, with which you sublime, that the matter may be filled with spirit from the air, and live. For naturally all things take life from the inbreathing of the air; and so also our magistery receives in the vapour or spirit, by the sublimation of the water.

48. Our brass or laten then, is to be made to ascend by the degrees of fire, but of its own accord, freely, and without violence;

except the body therefore be by the fire and the water broken, or dissolved, and attenuated, until it ascends as a spirit, or climbs like argent vive, or rather as the white soul, separated from the body, and by sublimation dilated or brought into a spirit, nothing is or can be done. But when it ascends on high, it is born in the air or spirit, and is changed into spirit; and becomes life with life, being only spiritual and incorruptible.—And by such an operation it is, that the body is made spirit, of a subtile nature, and the spirit is incorporated with the body, and made one with it; and by such a sublimation, conjunction, and raising up, the whole, both body and spirit are made white.

49. This philosophical and natural sublimation therefore is necessary, which makes peace between, or fixes, the body and spirit, which is impossible to be done otherwise, than in the separation of these parts. Therefore it behoves you to sublime both, that the pure may ascend, and the impure and earthy may descend, or be left at bottom, in the perplexity of a troubled sea. And for this reason it must be continually decocted, that it may be brought to a subtile property, and the body may assume, and draw to itself the white mercurial soul, which it naturally holds, and suffers not to be separated from it, because it is like to it in the nearness of the first, pure, and simple nature. From these things it is necessary to make a separation by decoction, till no more remains of the purity of the soul, which is not ascended and exalted to the higher part, whereby they will both be reduced to an equality of properties, and a simple or pure whiteness.

50. The vulture flying through the air, and the toad creeping upon the ground, are the emblems of our magistery. When therefore gently and with much care, you separate the earth from the water, that is, from the fire, and the thin from the thick, then that which is pure will separate itself from the earth, and ascend to the upper part, as it were into heaven, and the impure will descend beneath, as to the earth. And the more subtil part in the superior place, will take upon it the nature of a spirit, and that in the lower place, the nature of an earthy body. Wherefore let the white property, with the more subtil parts of the body, be by this operation, made to ascend, leaving the fæces behind, which is done in a short time. For the soul is aided by her associate and fellow, and perfected by it. My mother, said the body, has begotten me, and by me, she herself is begotten: now after I have taken from her her flying, she, after an admirable manner becomes kind, nourishing and cherishing the son whom she has begotten, till he comes to be of a ripe or perfect age.

51. Hear now this secret: keep the body in our mercurial water, till it ascends with the white soul, and the earthy part descends to the bottom, which is called the residing earth. Then you shall see the water to coagulate itself with its body, and be

assured that the art is true; because the body coagulates the moisture into dryness, like as the rennet of a lamb or calf turns milk into cheese. In the same manner the spirit penetrates the body, and is perfectly commixed with it in its smallest atoms, and the body draws to itself his moisture, to wit, its white soul, like as the loadstone draws iron, because of the nearness and likeness of its nature; and then the one contains the other. And this is our sublimation and coagulation, which retaineth every volatile thing, making it fixt for ever.

52. This compositum then, is not a mechanical thing, or a work of the hands, but, as I have said, a changing of natures; and wonderful connexion of their cold with hot, and the moist with the dry: the hot also is mixed with the cold, and the dry with the moist. By this means also is made the mixtion and conjunction of body and spirit, which is called a conversion of contrary natures; because by such a dissolution and sublimation, the spirit is converted into a body, and body into a spirit. So that the natures being mingled together, and reduced into one, do change one another: and as the body corporifies the spirit, or changes it into a body: so also does the spirit convert the body into a tinging and white spirit.

53. Wherefore, as the last time I say, decoct the body in our white water, viz. mercury, till it is dissolved into blackness, and then by a continual decoction, let it be deprived of the same blackness, and the body so dissolved, will at length ascend or rise with a white soul. And then the one will be mixed with the other, and so embrace one another, that it shall not be possible any more to separate them, but the spirit, with a real agreement, will be united will the body, and make one permanent or fixed substance. And this is the solution of the body, and coagulation of the spirit which have one and the same operation. Who therefore knows how to conjoin the principles, or direct the work, to impregnate, to mortify, to putrify, to generate, to quicken the species, to make white, to cleanse the vulture from its blackness and darkness, till he is purged by the fire, and tinged, and purified from all his spots, shall be possessor of a treasure so great, that even kings themselves shall venerate him.

54. Wherefore let our body remain in the water till it is dissolved into a subtile powder in the bottom of the vessel and the water, which is called the black ashes: This is the corruption of the body which is called by philosophers or wise men, *saturnus, æs, plumbum philosophorum, & pulvis discontinuatus*, viz. saturn, latten, or brass, the lead of the philosophers, the disguised powder. And in this putrefaction and resolution of the body, three signs appear, viz. a black color, a discontinuity of parts, and a stinking smell, not much unlike to the smell of a vault where dead bodies are buried. These ashes then are those of which the philosophers have spoken so much, which remained in the lower part of the vessel, which we ought not to under-

value or despise. In them is the royal diadem, and the black and unclean argent vive, which ought to be cleansed from its blackness, by a continual digestion in our water, till it be elevated above in a white colour, which is called the gander, and the bird of Hermes. He therefore that maketh the red earth black, and then renders it white, has obtained the magistery; so also he who kills the living, and revives the dead. Therefore make the black white, and the white black, and you perfect the work.—

55. And when you see the true whiteness appear, which shineth like a bright sword, or polished silver, know that in that whiteness there is redness hidden. But then beware that you take not that whiteness out of the vessel, but only digest it to the end, that with heat and dryness it may assume a citron colour, and a most beautiful redness. Which when you see, with great fear and trembling, render praises and thanksgiving to the most great and good God, who gives wisdom and riches to whom soever he pleases; and according to the wickedness of a person, takes them away, and withdraws them for ever again, depressing him even to the bottom of hell. To him, I say, the most wise and Almighty God, be glory to the ages of ages.—Amen.

The ancient War of the Knights;

Or, Victorious Stone.

BY A GERMAN ADEPT—1604.

A true philosopher writes thus: In the presence of God Almighty, the Saviour of my soul, do I tell you, lovers of this excellent art, from a sincere heart, and out of compassion for those who have sought a long time in vain, that our whole work comes forth out of one thing, which is completed in itself, and needs no more but to be dissolved and re-coagulated; and this it must do of itself, without all foreign things.

As ice which is put over the fire in a dry vessel, and by heat turns into water: in the same manner it is with our stone, which wants nothing but the help of the operation of the artist, and of the natural fire. For of itself it cannot do it, although it should lie or remain for ever in the earth, therefore it must be assisted; yet not so, as to join foreign and contrary things with it. But thus, as God gives us the corn in the field, and we must grind and bake it for to make bread thereof; in like manner in this; God has created for us this mineral, or ore, which we take by itself, destroy the gross body, extract the interior goodness, put away the superfluity, and make out of the poison, a medicine.

That you may understand this the better, I will recite you a fine dialogue and disputation which happened betwixt the stone of the philosophers, gold and mercury, by which those who know a little, or in some measure, how to deal with metals and minerals, having sought a long time in vain, may easily arrive to the true foundation. And it will be necessary, that one learn to know the exterior and interior quality of each thing in the earth, and what it is radically capable of, or what it is capable of by the foundation of nature. Gold and mercury came at a certain time to a stone with an armed hand, in the intention to subdue it. And Gold began thus in a rude manner, saying,

Gold.—You poisonous worm and dragon, why do you pretend to be above me and my brother Mercury? Being I am the most high, most noble, and most constant metal; and all princes and lords, and likewise all ordinary men, seek to obtain riches from, or to grow rich by working with, me and my bro-

ther Mercury, whereas you are an enemy of all men and metals, and you know, that the physicians praise me exceedingly to be for the health of men?

To which our Stone answereth: Dear Gold, why are you not angry with God, and enquire, why he hath not created in you, what is found in me?

Gold.—God has given me the honor, the beauty, and the praise, wherefore, I am desired by the whole world, and because I am the most constant metal, in the fire and out of the fire, for that reason I am loved by every body. But as for you, you are volatile, you turn unfaithful and deceive the people; for one sees, that you fly away or escape out of the hands of those that work with you.

The Stone.—Dear Gold, it is true, God has given you honor, beauty and constancy, for which you ought to be thankful unto God, and not despise others; but as for your disparaging me thus, you do it with untruth; and I say, you are not the gold, of which the philosophers write, but the same is concealed within me; for although it is true that I am volatile in the fire, nevertheless you know, that God and nature have ordered me thus, and I must be so, for my volatility is to the advantage of the artist; and if he, the said artist, can duly extract the same, yet remains within me the constant soul, which is much more constant than you gold, and all your brothers and companions; no fire or water can consume or destroy her, as long as the world lasts. Nor is it to be imputed to me, that I am sought for by those, who cannot duly work with me, or prepare me, and join often foreign and contrary things with me, such as waters and powders, whereby they destroy my innate nature and quality, or property. Besides this, there is not one in an hundred, that works with me, but all of them seek to complete the art with you gold, and your brother mercury; wherein however they err, and work falsely, it being apparent, that all of them bring nothing to effect, but employ their gold in vain, destroy or ruin themselves by it, and are reduced to poverty; which is most to be imputed to you Sol, who know particularly well, that no true gold or silver can be made without me, for I alone have that power. Why then do you allow that almost the whole world works chiefly with you and your brother Mercury? If then you were indeed sincere, and did desire to deal honestly, you would apprise the people, and warn them to avoid damages; wherefore I may well say with truth, that you are the cheat.

Gold.—I will prove it by the philosophers sayings, that the art may be completed by me and my brother Mercury. For read Hermes, who says thus: The Sun is its Father, and the Moon is its Mother; now it is I who am compared to the Sun. Likewise Aristotle, Avicenna, Pliny, Serapion, Hippocrates, Dioscorides, Mesne, Rhasis, Averroes, Geber, Raymund

Lully, Albertus Magnus, Arnold of Villa-Nova, Thomas Aquinas, and many others, which I omit for brevity's sake; all these say plain and distinctly, that the tinctures, as well as the metals, must be composed of sulphur and mercury, and the sulphur must be red, incombustible, and constant or fixed in the fire, and the mercury must be bright or clean, and clearly purified, and they write without any winding expressions or circumlocution, naming me openly by my name, and say, that in me gold, is the well digested, constant, or fixed incombustible, red sulphur, which is also true; and it is obvious to every body, that I am the most constant metal, and have the best sulphur of all, which cannot be consumed by fire, but is quite fixed. Then Mercury assented with his discourses to what the Gold had advanced, and added: It were true, what his brother, the Gold had told, and might be proved by the aforesaid masters. And that likewise it were known commonly and by every body, what great love and unity there were betwixt them two, above all other metals; which might easily be proved by only this ocular demonstration, that when goldsmiths, or such like workmen will gild things, they cannot do without gold and mercury, but take them and put them together, and unite them with very little pains. What then might not be done, with more pains and diligence, with more work and longer labour?

Our Stone.—Then our Stone replied in a merry humour; truly, you both deserve to be laughed at with your proofs; and I admire more especially of you Gold, who boast so very much of yourself to be good for a great many things, or uses, that you have no more sense than that comes to; do you think that the old philosophers have fitted their writings barely to the common literal sense or interpretation, and will be understood in that manner?

Gold.—The aforesaid masters have writ no untruth, and they all agree concerning my virtue, but there have been some, who have sought for my virtues in other improper things, viz. in various herbs, animals, blood, urine, hair, sperm, and the like, who therefore have erred, and perhaps have writ erroneously too; but the aforesaid masters have good testimony, that they have possessed the art indeed; for which reason their writings may very well be credited.

The Stone.—I do no ways doubt, and it is very true that they have possessed the art indeed; some however excepted of those whom you have quoted. But when they name barely the name of Gold and Mercury, they do it to hide the art from the senseless dunces and the unworthy, knowing very well, that such only dwell upon names and written processes, without meditating further upon the foundation of this matter. But the prudent and diligent read with prudence, and ponder how one squares with the other; out of which they get a foundation;

finding thus by speculation, and from the philosophers sentences, the true matter, which no philosopher ever named and described openly by its true name.

This they prove themselves, when they say, where we write plainest, or open, according to the common sense or interpretation, there we have most concealed the art. But where we speak by parables and sentences, there we have truly disclosed the art. And where they write of Gold or Mercury, they however soon after that, tell and explain themselves, saying, that their gold is no common gold, nor their mercury common mercury; by reason, that gold, because of its perfection, cannot be altered or changed, because it is grown already to a quite perfect metal; and although one should extract its colour a hundred times, and work ever so artful with it, nevertheless it cannot tinge any more, than just so much as it has colour and tincture in itself. Therefore the philosophers say, if you search in imperfect things, you there will find the perfection, as you may read in the Rosary. Likewise Raymund Lully, whom yourself have quoted as a testimony, says thus: what shall be meliorated, must not be perfect; nothing is changed or altered in perfect things, it rather is quite destroyed and spoiled.

Gold.—I know indeed that they say thus; but that may be understood of my brother Mercury, who as yet is imperfect; and when we two mix ourselves with each other, he then is made perfect by me; for he is of the feminine, and I of the masculine sex. Therefore the philosophers say, that the art is entirely an homogeneum. You see the same in men, that no child is produced, but by conjunction of male and female. And the same is to be seen in all animals which have life.

Our Stone.—Thy brother Mercury is indeed imperfect, yet therefore is not he the Mercury of the philosophers; and if you two should mix yourselves together, and were kept in the fire or in digestion for many years, it were nevertheless impossible that you two could really be united together; for as soon as Mercury feels the fire, he slips from you going on high, and sublimes itself on the top, leaving you in the bottom. Or if you are joined together with corrosive waters, and are dissolved, distilled, and coagulated, you yield nothing else but a red powder and præcipitate, which if it is thrown by projection upon imperfect metals, it tinges not; but only so much of you Gold is found again, as was taken at the beginning, and your brother Mercury escapes entirely from you; which the searchers in alchemy have experienced for many years, and are convinced of it by their own no small damage. But as for your referring to the sentences of the ancients, who say, that the art is wholly an homogeneum, and that no child can be produced but by male and female, which you fancy, the philosophers did to hint at you and your brother Mercury by it; that is not thus neither, but misunderstood by you, although they writing thus speak very

right and proper; for I tell you in truth, that even this is the corner-stone laid by the ancients, at which many thousands have stumbled. Do you imagine it is with metals, just as with other things, which have life? You fare in this, as all those who work wrongly in this art; when you read these things in the philosophers writings, you do not meditate on the scope, and whether it agrees with what has been said before, or what is said after that; for what the philosophers have described of this art with such parabolical words, is solely to be applied to me, and to no other thing in the world; for it is I alone that do perform it, and without me no true gold or silver can be made.

Gold.—Good God! are you not afraid to commit a sin, and have no shame to tell such a lie? And are you so audacious, as to apply or attribute solely unto you, what so many philosophers and learned men have written of this art in several ages? You, who are only a gross, poisonous, and unclean thing, and yet confess, that the art is an homogeneum; and you affirm besides this, that without you, who are the universal, no true gold or silver can be made; whereas it is known, that many have sought so assiduously and diligently, that they have found some other ways, which are called particulars, from which they may have a good profit.

Our Stone.—My dear Gold, do not wonder at what I have told you, and do not thus impudently and imprudently give me the lie, because I am older than yourself. And although I had been mistaken in this, you ought to spare my age; for you are not ignorant, that age ought to be honored.

But to save my honor, I will prove by the masters you have cited, that I spoke truth, whose testimonies being quoted by your own self, you have no reason to object against. And first, Hermes says thus: in truth, without lie, certain, and most true, is this, that that which is under, is like to that which is above, and that which is above, is like unto that below, by this you may attain to the miracles and wonders of one thing.

Item. Aristotle writes thus; Oh! what a strange thing is this, for it has in itself all what we stand in need of; it kills itself, and gets life again of itself; it espouses itself, it begets itself, and brings forth or generates of itself; it dissolves itself in its own blood, and re-coagulates itself with the same; it grows white and red of itself, and we add nothing more to it, nor do we change any thing, only we separate the terrestreity and the grossness from it.

Item. Plato, the philosopher, says thus of me: it is even but one and the same or only thing in itself; it has a body, a soul, a spirit, and the four elements, over which it has dominion; and it does not want to borrow any thing of other bodies, for it brings forth or generates itself only of itself, and all things are in it.

Many testimonies more of these masters could I proffer, but it being unnecessary, I omit them for brevity's sake. However, as for particulars, of which you make mention, it is thus with them: Some are come thus far, that they have been able to extract my tinging spirit, which they have joined to other metals, and brought it about by many operations, that I have participated to such metals as had any affinity with me, a small matter of my virtue and power; which, however, but very few succeeded in; likewise did they partly find it by chance. And by reason that they did not penetrate into the foundation, whence tinctures come, therefore they could not proceed further, and thus they could not reap very great advantages therefrom. But if the artist had looked further about for my own proper wife, and joined or united me with her, I then could have tinged a thousand times more; but they thus spoiled my nature or property with foreign things. However, whatever they found, although but a small matter in comparison of my true power and efficacy, it proceeded from me, and of no other thing whatsoever.

Gold.—What you have said is no sufficient proof; for although the philosophers write of one only thing, in which are contained the four elements, and a body, a soul, and a spirit; they thereby insinuate, or give to understand the tincture, after the same has been completely finished; it must nevertheless be composed in the beginning of me Gold, and my brother Mercury, we being the male and female seed, as has been mentioned; and when we are brought to maturity or completed by digestion, we then are both that one thing, of which they write.

Our Stone.—It is no ways thus; and I have told you before, that it is not possible for you two to perform it, for you two are not one body, but two bodies, and you are in the foundation of nature, or radically contrary to each other. But as for me, I have an imperfect body; a pure, penetrating, tinging, and constant or fixed spirit; and besides this, a clear, bright, volatile, and moveable Mercury; and am alone capable of what both of you together do indeed boast of, but are not able to perform it; for in me is the philosopher's gold, and the mercury of the wise. For this reason the ancients say: our stone is not visible, nor our mercury to be had, but out of the soft uncorrupted or proper bodies, and neither of the two can be attained without the other; wherefore I alone do yield the male and female seed, and am wholly an homogeneum; also am I called an hermaphrodite.

Richardus Anglus too, witnesses the same of me, saying: the first matter of our stone is called Rebis, that is to say, a thing, which by nature has a double quality or property concealed in itself; and it is likewise called an hermaphrodite, that is, a matter, which is not easily to be distinguished, whether it

be a male or female; by reason, that it inclines to both parts. Therefore a medicine is made out of a thing, or one thing, which is the water of the body and spirit. This has occasioned the saying, that this medicine has by its enigma's deceived many fools. The art, however, requires but one thing, which is known to every body; many wish for it, and yet it is but one only thing, or matter; nothing is to be compared to it, and yet it is mean and cheap; but for this it ought not to be despised, for it makes and brings forth or completes admirable things.

Alanus the philosopher says: You operators in this art, you ought to be of a fixed mind in your work, not beginning and trying sometimes with one thing, and sometimes with another; for the art consists not in multitude of species's, but in body and soul. And for a certain truth, the medicine of our stone is one thing, one vessel, one composition. For the whole masterpiece of art is begun with one thing, and is ended with one thing; although the philosophers, in order to hide the art, have pretended to point out many other ways, as for instance: continual cooking or digestion, mixtion, sublimation, trituration, and siccation, and as many other names or allegories as the same may be named withal. However, the solution of the body is not brought about, but in its own blood. Geber says thus: in the foundation or in the root of the nature of mercury, is sulphur, which perfects it, viz. the mercury, by cooking and digesting it during a long time in the veins of the mines.

Thus, my dear Gold, with what has been said, you are sufficiently convinced, that it is only in me, and I alone can perform all, without the assistance of you and all your brothers; nor do I want you any ways, although all of you want me, or have occasion for me: for I can perfect you all, and bring you to a higher degree, than what you are by nature. Then the Gold grew angry, and not knowing any more what to answer, consulted with its brother Mercury, and agreed upon this, that they would assist one another, who being two in number, and our Stone but single, they, because they could get no advantage upon it by disputing, would by their double power destroy it or kill it by the sword.

But when the fight began, our Stone issued strength or power, and destroyed and conquered them both; and swallowed them in such a manner, that nothing at all was to be seen of them; nor what was become of them.

Thus, you my dearly beloved, who fear God, you have here a true and sufficient narrative or instruction to understand the foundation or root of the highest and most precious treasure. For no philosopher did ever declare himself so plain and openly.

You therefore want nothing else, but that you pray to God that he may grant you to attain to such a dear and precious

jewel. Next to this quicken your thoughts, and read with prudence, work with diligence, and haste not in the preparation of this precious work; for it must have its natural time, or its time ordained by nature, like fruit on a tree, or grapes on a vine. Be likewise of a good will and intention, or else the Lord will grant you nothing; for God gives it to those, who desire to do good with it, and takes it or detains it from such as would employ it to ill uses.

The Lord give you his Blessing. Amen.

EIRENÆUS PHILALETHES.

Secrets revealed. Of the appearances in the Matras during the nine months digestion.

Having prepared our sol and our mercury. Shut them in our vessel and govern them with our fire, and within forty days thou shalt see thy whole matter turned into a shadow or atoms, without any visible mover or motion, or without any heat perceptible to the touch, save only that it is hot. But if you be yet ignorant both of our sol and our mercury, meddle not in this our work, for expence only will be thy lot, and no gain nor profit. But if only thou want the full discovery of our sun, having thoroughly attained the skill of our mercury, and knowest how to fit it to the perfect body, which is a great mystery. Then take of sol vulgar well purified one part, and of our mercury first illuminated three parts, join them as was before taught, and set them to the fire, giving a heat in which it may boil and sweat; let it be circulated day and night without ceasing; for the space of ninety days and nights, and thou shalt see in that space, that thy mercury will have divided and reconjoined all the elements of thy gold; boil it then other fifty days, and thou shalt see in this operation thy sol vulgar turned into our sol, which is a medicine of the first order: thus doth it become our true sulphur, but it is not yet a teyning tincture. Trust me, many philosophers have wrought this way, and attained the truth, yet it is a most tedious way, and it is for the grandees of the earth. Moreover when thou hast got this sulphur, do not think thou hast the stone, but only its true matter; which in an imperfect thing thou mayest seek, and find it in a week, with our easy, but rare way, which God hath reserved for his poor contemned and abject saints. Of this thing I have now determined to write much, although in the beginning of this book, I decreed to bury this in silence; for here lies the knot on which the grand sophism of all the *adepti* is built.—Some write concerning sol and luna vulgar, and they write true; and again others deny sol and luna vulgar, and they also say true. I being now moved with charity, will reach forth my hand, and therein I dare appeal to all the *adepti* that ever wrote, and tax them all with envy, yea, and I myself that had resolved to tread in that same path of envy, but that God did inforce me beyond what I intended, to whom be everlasting praise. I say then that each way is true, for it is but one way in the end, but

not in the beginning; for our whole secret is in our mercury, and in our sol; our mercury is our way, and without it nothing is done; our sol also is not sol vulgar, yet in sol vulgar is our sol, else how could metals be homogeneal? If then thou know how to illuminate our mercury as it ought to be, thou mayest for want of our sol join with gold vulgar, but yet know that the preparation of the mercury ought to be different for the one, and for the other, and in a true regimen of them, in a hundred and fifty days, thou shalt have our sol, for our sol naturally comes out of our mercury: if then sol vulgar be by our mercury divided into its elements, and afterwards joined, all the mixture, by the help of the fire, will become our sol, which then being joined with that mercury, which we prepared, and call our virgins milk, by reiterate decoction it will give all the signs which the philosophers have described, in such a fire as they have written in their books. But now if you shall in your decoction of sol vulgar, though it be most pure, use that same mercury which is used in our sol, though both flow from one root in general, and apply that regimen of heat, which the wisemen in their books have applied to our stone, thou art without all doubt in an erroneous way, and that is the great labyrinth in which almost all young practitioners are entangled, for there is scarce one philosopher who in his writings doth not touch both ways; which is indeed but one way fundamentally, only one is more direct to the mark than the other: they then that do write of luna vulgar, as we sometimes in this treatise, so also Artephius, Flamel and Ripley, with many others; we are not otherwise to be understood, but that our philosophical sol is to be made out of sol vulgar and our mercury, which then by reiterate liquefaction, will give a sulphur and argent vive, fixt and incombustible, and whose tincture will abide all trials; also in this sense, our stone is in every metal or mineral, forasmuch as sol vulgar may be extracted out of them, and out of that sol our sol may be made, as being nearer in it than any metal. So then our stone is in all metals, but in our sol and luna nearer than in any other; therefore, saith Flamel, some wrought it in jupiter, some in saturn; but I wrought it in sol, and there I found it. Yet there is in the metallic kingdom one thing of a miraculous original, in which our sol is nearer to be sought than in sol and luna vulgar, if it be sought in the hour of its nativity; which melts in our mercury like ice in warm water, and yet it hath a resemblance with gold: this is not to be found in the manifestation of sol vulgar, but by revealing that which is hidden in our mercury; the same thing may be found by digestion of sol vulgar in our mercury for the space of an hundred and fifty days. This is our gold, sought the farthest way about, which is not yet of so great a virtue as that which *nature hath made and left to our hands*; yet turning the wheel thrice, each comes to one end, yet with this difference, what thou findest in the one in seven months, thou

must wait for in the latter the space of a year and a half or it may be two years. I am acquainted with both ways, and commend the first to all ingenious men, but in my descriptions I have most touched the hardest way, lest I should draw on my head the anathema of all philosophers; know then, that this is the only difficulty, in reading the books of those that are most candid, that all, one as well as the other, do vary the regimen, and when they write one work they set down the regimen of another, in which snare I was entangled myself at first, and it was long before I could get free out of this net. Thirdly and lastly, there is a mixt work, where sol vulgar is mixt with our mercury in a due proportion, and a ferment of our sulphur is added as much as is sufficient; then are fulfilled all the miracles of the world, and the elixir becomes able to furnish the possessor both with riches and health: seek then our sulphur with all thy might, which, believe me, thou shalt find in our mercury.—Take then that mercury which I have described, and unite with sol to which it is most friendly, and in seven months, in our true regimen of heat, thou shalt for certain see all which thou desirest, or in nine months or ten at the most; but our luna in its full thou shalt see in five months: and these are the true periods of these sulphurs, out of which, by reiterate decoction, thou shalt have our stone and permanent tinctures, through the grace of God, to whom be all glory and honour for ever.

2. If thou shalt work in sol or luna to find our sulphur in them, consider if you see this matter like to paste, and to boil like unto water, or rather to melted pitch; for our sol and mercury have an emblematical type in sol vulgar, joined with, and decocted in our mercury. When thou hast kindled thy furnace, wait for the space of twenty days and nights, in which time thou shalt observe divers colours, and about the end of the fourth week, if the fire be continual, thou shalt see a most amiable greenness, which will be seen for about ten days, less or more, then rejoice, for without doubt in a short time thou shalt see it like unto a coal in blackness, and all the members of thy compound shall be turned into atoms, for the operation is no other than a resolution of the fixt in that which is not fixt, that afterwards both being joined together, may make one matter; partly spiritual, and partly corporeal: therefore saith the philosopher, take the corascene dog and bitch of Armenia, join them together, and they shall beget thee a son of the colour of the heaven; for these natures, in a short decoction, shall, be turned into a broth, like unto the foam of the sea, or like a thick cloud, which shall be tinctured with a livid colour; and once more I may assure thee, that I have not hidden any thing, save only the regimen, and this, if thou art wise, thou shalt easily collect from my lines: supposing then that thou wilt learn the regimen; take the stone which I have told you of before, and govern it as you know how, and there shall follow these notable things;

first, as soon as our stone shall feel the fire, it shall flow, its sulphur and its mercury together upon the fire like to wax, and the sulphur shall be burned, and the colour shall change day by day; but the mercury is incombustible, only it shall be affected with the colours of the sulphur for a time, but it cannot be radically affected, therefore it will wash latton clean from all its filth; reiterate the heaven upon the earth, so long and so often, until the earth receive a spiritual and heavenly nature. O blessed nature, which doth that which is impossible for man to do! therefore when in thy glass thou shalt see thy natures to be mingled like unto a coagulated and burnt blood, know that then the female is embraced by the male; therefore after the first stirring up of the matter, expect that in seventeen days thy two natures shall be turned into a bloody or fatted broth, which shall be turned round together, like unto a thick cloud, or the scum of the sea, as is before said; and the colour of it will be exceeding obscure; then be sure that the kingly child is conceived, and from that time thou shalt see vapours, green, blue, black and yellow, in the air, and at the sides of the vessel. These are those winds, which in the forming of our embryon, are very frequent, which are to be kept warily, lest they fly out, and the work be destroyed; beware also of the odour, lest it happen to exhale at any chink; for the virtue of the stone would thereby get a most notable detriment; therefore the philosopher commands to keep the vessel close sealed, and beware that you do not break off abruptly from the work; neither open nor move the vessel, nor yet intermit the operation not an hour, but continue the decoction till you see the moisture begin to fail, which will be in about thirty days; then rejoice, and rest assured that thou art in the right way. Attend the work vigilantly, for in about two weeks from the time, thou shalt see the whole earth dry and notably black, then is the death of thy compound at hand, the winds are ceased, and all are at rest and quietness. This is the fatal eclipse of the sun and of the moon, when no light shall shine upon the earth, and the sea shall vanish, then is made our chaos, out of which, at the command of God, shall proceed all the miracles of the world in their orders.

3. The burning of the flowers is an error of fatal consequence, yet soon committed before the natures which are tender are extracted from their profundity; they are oftentimes burnt; this error is chiefly to be heeded after the three weeks; for in the beginning there is so much moisture, that if the work be governed by a stronger fire than is convenient, the vessel being brittle will not bear the abundance of winds, but will suddenly fly in pieces, unless the glass be too large, and then sure the vapours will be so out of measure dispersed, that they will hardly return again to their body, at least not so much as is necessary for the refreshment of the stone. But so soon as the earth shall begin to

retain part of its water, then the vapours decreasing, the fire may be strengthened without danger of the vessel; but the work will nevertheless be destroyed, and will have a colour of a wild poppy, and the whole compound will at length become a dry and unprofitable powder, of a half red colour. Thou shalt conclude from this sign, that thy fire hath been too strong, so strong, to wit, as to hinder true conjunction; for know, that our work doth require a true change of natures, which cannot be until an entire union of both principles be made; but they cannot be united but in the form of water, for bodies may be confounded or blended together, but cannot be united, nor yet can any body with a spirit be united *per minima*; but spirits with spirits may well be united, therefore our operations must become homogeneal metallic water; the way to which solution is our foregoing true calcination, which therefore is not an exsiccation properly, but a kind grinding of water and earth, into atoms; which when they become more subtle than the exigencies of the earth requires, earth is then actually transmuted into, and doth receive the form of water; but if the fire be too vehement, this spiritual nature being struck as with a fatal stroke, our active will become passive, of spiritual corporeal, even a red unprofitable precipitate, for in a due heat the colour will be as black as that of the crow, which though it be dark, yet it is most desirable; yet there is also a redness which will appear in the beginning of the true work, and that very remarkable, but this is ever accompanied with a due proportion of moisture, and sheweth that heaven and earth have been in conjunction, between which the fire of nature is conceived; by which redness all the concave of the glass will seem as it were gilt over with gold, but this colour is not durable long, but in a short space will be changed into a greenness, then in a very short time expect blackness; and if thou wilt be patient, thou for certain shalt see thy desire accomplished, at least make slow, but sure progress. Let not thy heat be over strong, and yet strong enough, and between Scilla and Charybdis sail like unto a skilful pilot, so shalt thou attain the wealth of either India; sometimes thou shalt see as it were little Islands floating, and shooting out as it were little sprigs and buds, which will be changeable in colours, which soon will be melted and others will arise in the stead of them; for the earth as inclining to a vegetation, is always sending forth some new thing or other;—sometimes thy fancy will be that thou seest in thy glass birds or beasts, or creeping things, and thou shalt each day behold colours most beautiful to sight, which though they are pleasant to the eye, are not of a long continuance; all is in the keeping of a due heat without any intermission. So shall all these pleasant colours in the space of fifty days end in a colour most black, and a powder discontinuous, which if thou seest not, blame either thy mercury or thy regimen, or the disposition of

the matter, unless thou either hast moved or meddled with the glass, which may either protract or finally destroy the work.

4. As many of the wise men as have wrote of this master-piece of philosophy, have all spoken of the regimen of Saturn, which many, understanding wrong, have turned aside unto divers errors, and deceived themselves with their own opinion; some being thus led with a great deal of confidence, although with very little advantage. But know that our Saturn is more noble than any Gold; it is the *Limus* in which the soul of our Gold is joined with its Mercury, that after they may produce Adam and Eve his wife; therefore that which is the highest, shall so humble itself as to become the lowest, then expect that he will redeem all his brethren by his blood. The sepulchre in which our King is buried, is named Saturn in our work, and it is the key of the work of transmutation; O happy is he that may behold this slow planet! Pray to God, my brother, that he would vouchsafe to you his blessing; for it is not of him that willeth, nor of him runneth, but on the Father of Lights alone, this blessing dependeth.

5. Be certainly confident, studious son of art, whoever thou art, that nothing is hidden in this work, save only the regimen, of which, that of the philosopher may be verified, whoever is master of that science, princes and grandees of the earth shall honor him. I assure you, upon the word of an honest man, that if this one secret were but openly discovered, fools themselves would deride the art; for that being known, nothing remains but the work of women, and the play of children, and that is decoction. So that not without cause did the wise men hide this secret with all their might. And rest assured that we have done the same, whatever we have seemed to speak concerning the degree of heat; yet because I did promise candour in this treatise, something at the least is to be done, that I may not deceive the ingenious of their hope and pains. Know then, that our regimen, from the beginning to the end, is only lineal, and that is to decoct and to digest, and yet this one regimen in itself comprehends many others, which the envious have concealed, by giving them divers names, and describing as so many several operations. We, to perform the candour we promised, will make a far more perspicuous manifestation. So that, Reader, whoever thou art, if ingenious, thou shalt find cause to acknowledge our candidness in this to be more than ordinary.

6. And in the first place, we shall treat of the regimen of MERCURY, which is a secret hitherto not discovered by any philosophers; for they verily do begin their work at the second regimen, and do give a young practitioner no light in the mastery of the capital signs of blackness; in this point, that good Marquis of Treviso was silent, noble Bernard, who in his pa-

rables saith, " That the King, when he came to the Fountain, " leaving all strangers behind him, enters the Bath alone, clothed " in golden robes, which he puts off, and gives to Saturn, his " first Chamberlain, from whom he receiveth a black velvet " suit." But he sheweth not how long the interval of time is, before he plucks off his golden garment, and therefore he passeth over in silence the first and most intricate regimen, which is perhaps forty or fifty days ere it be fully complete; in which time the poor practitioner is left to uncertain experiments; from the appearing of blackness until the very end of the work, the sights that do appear are sufficient to refresh the artist, but in this space to wander without a guide or direction, for the space of fifty days, I confess is tedious. I say then, that from the second kindling of the fire, even until blackness, all the interval of time is the regimen of our mercury, even of our sophical mercury. which all that time doth work alone, his companion being dead at first, and so remains a great space; and this secret before me no man ever yet discovered. Therefore when thy matters are joined, which are our Sol and our Mercury, do not think, as some alchemists vainly imagine, that the setting of the Sun will follow suddenly, no verily, we waited a long and tedious while before a reconciliation was made betwixt the water and the fire; and this the envious have in a short speech mystically comprehended, when they in the first beginning of their work, called their matter Rebis, that is, made of two substances, according to the poet,

Res Rebis est bina conjuncta, sed est tamen una
Solvitur, ut prima sint aut Sol aut Spermata Luna.

Rebis are two things joined, yet is but one
Dissolved, that Sol or Lune be Sperm alone.

For know of an undoubted truth, that though our Mercury devour the Gold, yet it doth it not so as chemical phantastics dream; for although the Gold join with our Mercury, yet a year after you shall separate each from the other in its own nature, unless you decoct them together in a convenient degree of fire, otherwise they will not be altered; he who will affirm the contrary, is no philosopher. They who wander in errors path, do dream that it is a matter of very light concernment to dissolve the perfect bodies in our Mercury, insomuch, that according to their imaginations, Gold in this will be devoured in the twinkling of an eye; not well understanding the place of Bernard Trevisan, in his parable concerning his Golden Book irrecoverably drowned in his Fountain. But how hard a work it is to dissolve bodies, they can witness who have taken pains in this dissolution. I myself, who have been oft taught this lesson by ocular testimony, can be a witness, that it is a

most ingenious thing to govern the fire, even after the matter is prepared, such a fire as may dissolve the bodies as they ought to be dissolved, without burning their tinctures. Attend then to my doctrine: take the body which I have shewed you, and put it into the water of our sea, and decoct it continually with a due heat of fire, that both dews and clouds may ascend, and drops may descend, both night and day, without intermission; and know, that in this circulation the Mercury doth arise in its former nature, and leaves the body beneath in its former nature, so long until after a long time the body begins to retain part of its soul, so by degrees both begin to partake each of the other, but because the whole water doth not ascend by sublimation, part of it remains below in the bottom of the vessel, therefore is the body boiled in the water that remains beneath, and by its means it is sifted, and the drops which are continually running down do perforate the mass marvelously, and by continual circulation the water is made more subtle, and doth sweetly extract the soul of the Sun; so by the mediation of the soul the spirit is reconciled with the body, and an union of both is made at the utmost within fifty days; and this operation is called the regimen of Mercury, because the Mercury is circulated above, and in it the body of the Sun is boiled beneath, and the body is in his work passive, until the colours shall appear, which will be a little about the twentieth day in a good and continual ebullition; which colours are afterwards increased, multiplied and varied, until all be at last completed in black of the blackest most black, which the fiftieth day will give thee,

(If Fates thee call.)

7. Having run through the regimen of Mercury, which is to strip the King of his golden robes, to assault the Lion with divers conflicts, to weary him, and at length to kill him; the next regimen that appears is that of SATURN, for it is the will of God that the work, when once it is begun, should be carried on even unto the end, and the law of those operations is, that the ending of one, is the entrance of another; the period of one, the beginning of another. Nor doth the regimen of Mercury sooner pass away, but his successor Saturn comes in, who is the next heir in succession; the Lion dying, the Crow is engendered. This regimen lineal in respect of the colour, for there is but one only colour, and that is the blackest black, but neither fumes, nor winds, nor any symbol of life, only the compound, will at some seasons appear dry, otherwhiles boiling like to melted pitch. O sad sight, the image of eternal death! But withal a most pleasant messenger to the artist, for the blackness is not ordinary intense, so that it shines again for blackness; and when thou seest thy matter swelling beneath, like unto a paste, rejoice; for know, that within this there is shut a quickening spirit, which in its appointed time, will restore life from the Almighty to these carcases. Be thou only careful of the fire, which thou

must be sure to govern with a sound judgment, and I swear unto thee upon the faith of an honest man, that if thou urge thy fire, so as to make ought to sublime, in the days of this regimen, thou wilt destroy the work irrecoverably; be content then, with good Trevisan, to be detained in prison forty days and nights, and suffer the tender nature to remain below in the bottom, which is the nest of their conception; knowing for certain then, that when the period of time is expired, which the Almighty hath appointed, the spirit will arise glorious, and glorify its body; it will ascend, I say, and be circulated sweetly, and without violence, and from the centre it shall ascend unto the heavens, and again from the heavens it shall descend to the centre, and it shall receive the virtue of that which is above, and that which is beneath.

8. After black saturn, JUPITER, succeeds, who is of divers colours; for after the putrefaction and corruption which is made in the bottom of the vessel, through the command of God thou shalt again see change of colours, and a circulating sublimation. This regimen is not durable, for it continues not more than three weeks space; in which time, all colours imaginable in the world will be to be seen, of which, no certain account can possibly be rendered. In these days the showers shall be multiplied continually, and at the last, after all these things most beautiful to behold, there shall shew itself a whiteness at the sides of the vessel, like unto rays or hairs, then rejoice, for now thou art happily run through the regimen of Jupiter. The greatest caution in this regimen is, lest when the chickens of the crow have left their nest, they return to it again; also, lest you draw out the water too immoderately, so the earth beneath want it, and be left dry and unprofitable in the bottom; lastly, lest thou waterest thy earth so intemperately as to suffocate it, which error thou shalt help by the good regimen of external fire.

9. In the regimen of LUNA. After the finishing of Jupiter's regimen, about the closing of the fourth month, the sign of the moon crescent shall appear unto thee; and know, that the whole regimen of Jupiter is employed about the washing of Latton, the washing spirit is very white in its nature, but the body which is to be washed is very black, in the passage whereof to white, all the middle colours shall be seen; after which, all will become white, not in a day, but gradually it shall arise from white to the whitest of all; and know, that in this operation, there shall be a season in which all shall appear like to liquid *Argent Vive*, and this is called, the sealing of the mother in the belly of her own infant which she brought forth; and in this regimen there shall also appear some beautiful colours, but momentary and soon vanishing, and more of kin to white than unto black, as the colours in the regimen of Jupiter,

contrariwise participated more of blackness than whiteness; also know, that in three weeks the regimen of Luna will be complete, but before its perfection the compound shall change in a thousand forms; for when the fumes begin to cease, before it be wholly congealed, it will melt and grow hard again an hundred times in a day; sometimes it will appear like to the eyes of a fish, sometimes like to a pure silver tree shining with branches and leaves; in a word, about this season the hourly marvels that shall appear, shall overwhelm the sight, and at the last thou shalt have most pure sparkling grains like unto atoms of the Sun, more glorious than which human eyes never saw. Let us give immortal thanks to our God, who hath brought the work to this perfection; for it is the true perfect tincture to the white, yet only of the first order, and therefore but of small virtue, in comparison of that admirable force which it will attain by reiterate preparation.

10. In the regimen of Venus. Above all things this is most wonderful, that our Stone being now wholly perfect, and able to give a perfect tincture, should of his own accord again abase himself, and become again volatile without any laying on of hands. But if you take the white stone out of the vessel, the same being put again into a new vessel, after it is once cold, can never be brought into a new operation; a demonstrative reason of which, neither we nor any of the ancient philosophers are able to render, only it is done by the will of God; at least here be very wary of your fire, for this is the law of the stone when it is perfect, that it must be fusible. Therefore if you give too great a heat, the matter will be vitrified, and melting will adhere to the sides of the vessel; nor canst thou then go on any farther with the work. And this is the vitrifying of the matter so often warned of by the philosophers, which oft happens to them which are unwary both before and after the white work is even ended, to wit, after the middle of the regimen of Luna, until the seventh or tenth day of the rule of Venus. Therefore let thy fire be increased but a very little, so that the compound may not vitrify, that is, to be melted passively like to glass; but with a bounteous fire, it may of its own accord melt, and swell, and by the command of God it shall be endued with a spirit, that shall fly aloft, and the stone to fly with it. It shall thus give thee new colours, the green at first, which is of Venus, which shall last a long time less or more for the space of twenty days; expect after this Cerule and Livid, and about the end of the rule of Venus pale and obscure purple, be heedful in this work that thou do not provoke the spirit too urgently, for being now more corporal than formerly, if it do fly to the top of the vessel, it will hardly return of its own accord; which caution is also to be observed in the rule of Luna. When once thou seest the spirits to thicken, then handle them sweetly and without violence,

lest if thou makest them to ascend to the top, that which is in the bottom be either burnt or vitrified, to the destruction of the work; when then thou seest greenness, know that in it is the virtue germinative contained. Beware then that this greenness turn not into a filthy blackness with immoderate heat, but govern thy fire prudently; so after forty days thou shalt see this regimen at an end.

11. After the rule of Venus is ended, whose colour was chiefly vert or green, and a little red of an obscure purple, and sometimes livid; in which time the philosophical tree did flourish with boughs and with discoloured leaves and branches, next succeeds the reign of Mars, which shews a little yellow, mixed with luteous brownness; these are the chief colours, but transitory ones of the rain-bow and peacock's-tail, it shews most gloriously; this is a dry state of the compound, in which the compound will appear at times in strange figures; the hyacinth and high orange colour in these days will be seen frequently. Now the mother being sealed in her infant's belly, swells and is purified, but because of the present great purity of the compound, no putridness can have place in this regimen, but some obscure colours play their part as the chief actors in this stone, and some middle colours do pass and come, pleasant to behold. Now know, that this is the last tillage of our virgin earth, that in it the fruit of the sun might be set and maturated; therefore continue a good heat, and thou shalt see for certain, about thirty days off, this regimen, a citrine colour shall appear, which shall in two weeks after its first appearing, tinge all with a true citrine colour.

12. Now art thou drawing near to the end of thy work, and hast almost made an end of this business; now all the regimen of Sol appears like to pure gold, and the virgin's milk, with which thou imbibest this matter, is now very citrine. Now to God, the giver of all good, you must render immortal thanks, who hath brought this work on so far, and beg earnestly of him, that thy counsel may hereafter be so governed, that thou mayest not endeavour to hasten thy work now it is so near perfection, so as to lose all. Consider that thou hast waited now about seven months, and it would be a mad thing to annihilate all in one hour; therefore be thou very wary, yea, so much the more by how much thou art nearer to perfection. But if you do proceed warily in this regimen, thou shalt meet with these notable things, first, thou shalt observe a certain citrine sweat to stand upon the body, and after that citrine vapours, then shall thy body below be tinctured of a violet colour, with an obscure purple intermixt; after fourteen or fifteen days expectation, in this regimen of the Sun, thou shalt see the greatest part of thy matter humid, and although it be very ponderous, yet it will ascend in the belly of the wind; at length, about the twenty-sixth day of this regimen, it will begin to dry, and then it will liquify and

recongeal, and will grow liquid again an hundred times in a day, until at the last it begin to turn into grains, and sometimes it will seem as if it were all discontinuous in grain, and then again it will grow into one mass again, and thus will it put on innumerable forms in one day; and this will continue for the space of about two weeks; at the last, by the will of God, a light shall be sent upon thy matter, which thou canst not imagine; then expect a sudden end, within three days thou shalt see, that thy matter shall convert itself into grains, as fine as the atoms of the Sun, and the colour will be the highest red imaginable, which for its transcendant redness will shew blackish, like unto the soundest blood when it is congealed, although thou mayest not believe that any such thing can be an exact parallel of our elixir, for it is a marvellous creature, not having its compeer in the whole universe, nor any thing exactly like it.

13. Remember now, that thou hast got our Sulphur red and incombustible, which can by no fire be promoted further of itself, and be very wary, that in the regimen of the citrine sun, before this supernatural Sol be born, which is adorned with a true Tyrian colour; lest, I say, thou then vitrify thy matter with too great fire, for so it would be after insoluble, and by consequence cannot be coagulated into these glorious atoms, red of the reddest. Be wary then that thou destroy not so great a treasure, and yet do not think that thy labour here hath an end, but proceed further, that out of this Sulphur, by reiterate solution and coagulation, thou mayest have our elixir. Take then of most fine Gold three parts, and of this Sulphur one part, thou mayest take four parts of Gold, and a fifth part of our Sulphur, but the aforesaid proportion is better; melt the Gold in a clean crucible, and when it is melted, put thy Sulphur into it, but very warily, lest you lose it by the smoak of the coals, let them flow together, then put them forth into an ingot, and thou shalt have a mass, which may be pulverised, of a most glorious red colour, but hardly transparent; then take of this mass exactly pulverised one part, of thy sophical Mercury two parts, mix them well, put them in a glass, which seal, and govern it as before two months, in which time thou shalt see all the aforesaid regimens pass in their order. This is true fermentation, which thou mayest, if thou wilt, reiterate.

14. I know that many authors do take fermentation in this work for the internal invisible agent, which they call ferment, by whose virtue the fugitive and subtile spirit, without laying on of hands, are of their own accord thickened; and our aforementioned way of fermentation they call cibation with bread and milk, so Ripley; but I, not using to cite other authors, nor yet to swear to their words in a thing, which I myself

know as well as they, have followed my own judgment in my writings. There is then another operation, by which our stone is increased in weight more than virtue. Take of thy Sulphur, white or red, and to three parts of the Sulphur add a fourth part of the water, and after a little blackness, in six or seven days decoction, thy water newly added shall be increased or thickened, like unto thy Sulphur; then add another fourth part, not in respect of the whole compound, which is now increased a fourth part by the first imbibition; but in reference to thy first Sulphur, as thou tookest it at first, which being dried, add another fourth part, and let it be congealed with a convenient fire, then put to it two parts of the water in reference to the three parts of the Sulphur which thou tookest at first, before the first imbibition, and in this proportion, imbibe and congeal three other times, at last add five parts of water in the seventh imbibition, still remembering to reckon the water in reference to the Sulphur as it was taken at first; seal thy vessel, and in a fire like to the former make thy compound pass through all the aforesaid regimens, which will be done in one month, and then thou hast the true stone of the third order; of which one part will fall on a thousand, and tinge perfectly.

15. To the MULTIPLICATION of the stone is required no labour, save only that thou take the stone, being perfect, and join it with three parts, or at the most with four parts of Mercury of our first work, and govern it with a due fire, in a vessel well closed, so shall all the regimens pass with infinite pleasure, and thou shalt have the whole increased a thousand fold beyond what it was before the multiplication of it; and if thou shalt reiterate this work again, in three days thou shalt run through all the regimens, and thy medicine shall be exalted to another millinary virtue of tincture; and if thou yet shalt reiterate the work, it will be perfected in a natural day, and all the regimens and colours shall pass, which will be done afterwards with another reiteration in one hour, nor shalt thou at last be able to find the extent of the virtue of thy stone, it shall be so great that it shall pass thy ingenuity to reckon it, if that thou proceed in the work of reiterate multiplication. Now remember to render immortal thanks to God, for thou now hast the whole treasure of nature in thy possession.

16. The manner of PROJECTION is to take of thy stone perfected as is said, white or red, according to the quality of the medicine, take of either gold or silver four parts, melt them in a clean crucible, then put in of thy stone, white or red, as the metal that is melted is in quality, and being well mixed together in fusion, pour them into an ingot, and thou shalt have a mass which is brittle; take of this mass one part, and Mercury well washed ten parts, heat the Mercury till it begin to crack, then throw upon it this mixture, which in the twinkling of an eye will pierce it; increase thy fire till it be melted, and all will

be a medicine of inferior virtue; take then of this, and cast one part upon any metal, purged and melted, to wit, as much as it can tinge, and thou shalt have most pure gold or silver, purer than which nature cannot give. But it is better to make projection gradually, until projection cease; for so it will extend farther; for when so little is projected on so much, unless projection be made on Mercury, there is a notable loss of the medicine, by reason of the scorias, which do adhere to impure metals; by how much then the metals are better purged before projection, by so much more will the matter succeed.

17. He who hath once, by the blessing of God, perfectly attained this art, I know not what in the world he can wish, but that he may be free from all snares of wicked men, so as to serve God without distraction. But it would be a vain thing, by outward pomp to seek for vulgar applause, such trifles are not esteemed by those who have this art, nay rather they despise them. He therefore whom God hath blessed with this talent, hath this field of content, which far exceeds popular admiration; first, if he should live a thousand years, and every day provide for a thousand men, he could not want, for he may increase his stone at his pleasure, both in weight and virtue; so that, if a man would, one man that is an adeptist, might transmute into perfect gold and silver all the imperfect metals that are in the whole world; secondly, he may by this art make precious stones and gems, such as cannot be parallelled in nature, for goodness and greatness. Thirdly and lastly, he hath a medicine universal, both for prolonging life, and curing of all diseases, so that one true adeptist can easily cure all the sick people in the world, I mean his medicine is sufficient.

Now to the King Eternal, Immortal and sole Almighty, be everlasting praise, for these his unspeakable gifts, and invaluable treasures. Whosoever enjoyeth this talent, let him be sure to employ it to the glory of God, and the good of his neighbours, lest he be found ungrateful to God his creditor, who hath blessed him with so great a talent, and so be in the last day found guilty of misproving of it, and so condemned.

The Learned Sophies Feast.

Eiren. Philalethes, in Ripley revived.

Whoever would desire eternal fame, must learn to tame the *green lion*. Before you can attain this by art, you must understand it by study, and not that of the schools, or the information of every pedant. But lest you should go from this banquet unsatisfied, I shall portray it to your attentive mind, if you are a worthy guest. This horrid beast, called our lion, has so many names, that unless God direct the searcher, it is impossible to distinguish him. Though called a lion, it is not an animal substance; but for its transcendant force, and the rawness of its origin, it is called the *green lion*. Now hear me, and I shall disclose the secret, which like a rose has been guarded by thorns, so that few in times past could pull the flower. There is a substance of a metalline species, which looks so cloudy, that the unwise will have nothing to do with it; its visible form is vile—it defiles metalline bodies, and no one can readily imagine, that the pearly drink of bright Phœbus should spring from thence.

O strange and wonderous! At this spring, Diana sat naked; two dreadful beasts guard it, driving away all rash searchers, as Diana punished Acteon for his presumptuous chase. This subject never felt the fire of metallic sulphur, but is more crude than any mineral; it deludes the unwary, and is fugitive in the fire, particularly the purest part which is driven away by that which is impure.

Its components are, a *most pure* and tender *mercury*, a dry incarcerate sulphur, which binds it and restrains fluxation. This sulphur infects the mercury with malignant qualities. Although they have no fundamental union, yet the secret communion is prevented between the virgin nymph called our lead, and her dear sister, which runs down abundantly in silver streams. Then should the beams of bright Apollo cause the dews of these commixt waters that fall from the high mountains, and glide through the vallies to conceive the fire of nature, which warms the bath for Sol to descend and wash himself with fair Phœbe, till they renew their flesh and youth—to shine with glory, and multiply without end. Know this subject; it is the sure basis of all our secrets; take off its covering, and follow my advice, for the truth is one—it is not in many things; this is our stone appearing at first in a defiled garb, to deal

plainly, it is the child of Saturn, of mean price and great venom; cold, though mixed with a combustible sulphur. You must be sure to get another sulphur of a pure metalline kind, and mix it with the mercurial part. This sulphur is to be found in the house of Aries. This is Alcides, whom Jason took with him to Colchos, in search of the golden fleece. No book has revealed this. Our subject is not malleable, though metalline. Its colour is sable, with intermixt argent, which marked the sable field with veins of glittering branches. You never can separate the pure parts from the impure with fire or water, or dig it thence with the hardest iron. Steel is conquered by it, though it were the breast-plate of Alcides. O wonderous force; the sages sat in council to tame this green lion, and they suffered him to prey on the companions of Cadmus. When the fight was over, they made him to abide under waters, tiled by the charm of Diana, washed him, gave him wings like a dragon, and the sharpness of this fiery spring of water, caused the harp-strings of Apollo to sound. This is the true nymph's bath, which on trial is found to be the mercury of the wise.

A TRUE LIGHT OF ALCHEMY.

See page 89, *and Catalogue No.* 536, *page* 107.

We are now to unfold the operations and matters by which we attain the tincture.

It is necessary you should weigh and deliberate on the process of nature, before you proceed to work, else you may spend your money in a vain search.

The stone you seek, we said and still affirm, is only gold, brought to the highest perfection; and the art you enquire into, is whereby this firm compacted body is made an unfading tinging body.

This stone cannot be perfected by the mere progress of nature; for gold has no propensity to move itself so far; but rather choses to remain in its constantly abiding body. He that would attain the essence, must turn gold to dust by art, and then relented to mineral water, then circulated in due fire, until the moisture is drank up, and it be fixed. It is then to be imbibed often and recongealed; the infant must be sealed in its

mother's womb, and fed so long till it becomes strong, and able to overthrow its opposers: which then being fermented, must abide the doom of iterated blackness, encreasing until the natures rot and die, and then thou art to revivify it. Sublime exalt, and make it return to the earth, where it is to remain in heat, until mourning be turned into mirth, and the King is placed upon his royal throne. Shining like sparkling flame, this is the hidden stone, which we call our sulphur. Multiply this so long till you come to the elixir, which like the Judge of All at the last day, is a judge of spirits condemning all earthliness.

It adheres to the perfection which it finds in imperfect metals, and changes them. But if our subject is gold, then we must find an agent to unlock it. If you know how to seek it in its own kind, it will not cost you much to prepare it, for it is a vile matter, defiled by a filthy external.

Few authors speak of this, and those who do, obscure it as much as they can. But I shall be more candid.

Attend first to the mystery that lies in our fiery agent. Believe me it is not attained by a dull lazy artist.

But if you are tractable, ingenious, and laborious, hearken to me.

The substance that we first take in hand is mineral—akin to mercury, baked in the earth by a crude sulphur. It is of great inward virtue, though vile to the sight. It is Saturn's child, do you need more; conceive it aright, for it is our first entrance. It is sable coloured, with argent veins appearing intermixed in the body. The sulphur which is born with it, stains its sparkling hue. It is wholly volatile; nothing of fixity; yet taken in its native crudity, it purges the superfluity of sol. It is of a venemous nature, and abused by many in a medicinal way. When its elements are unloosed by art, the inside appears resplendent, and flows in the fire like metal, and grows more brittle than any metallic body. This is our dragon, which is assailed by the stout god of war, in armour of well-tempered steel. But all in vain, for the appearance of a new star shews that Cadmus could not abide such might, which divides his soul from his body. When the sages beheld this mighty force, they called it their green lion, which with charms they spelled, and hoped in time to tame his fury. They let him prey on the companions of Cadmus, and found that he devoured them. After the fray was over, behold a morning star was seen to appear out of the earth. Then the carcases were brought to a running spring which was near at hand, whereat the beast was to drink; but when the beast drew near to it, behold the waters as if afraid retire, nor does the help of Vulcan avail. Then appeared Diana's doves in shining attire, their pure silver wings calmed the air, in which the infolded dragon lost hss sting. The water then straight returns with clouds, and swallows up

the beast, in which he drinks until his belly burst; his colour changes to black, and a foul smell fills the fountain, which arises from the dead putrifying dragon, who finds a grave in the waters; but he revived through Vulcan's aid, and receives a soul from heaven; and now these which strove together are reconciled, and their united souls leave their bodies. This is the true nymph's bath, our green lion.

Not to hold you longer in suspense, I shall unfold these allegories, which may perplex the reader—therefore

Know our son of saturn must be united to a metalline form; Argent vive alone is the Agent requisite to our work; but common Argent vive avails not to our stone. It is dead; but yet desires to be acuated by the salt of nature and true sulphur, which is its only mate.

The salt is found in saturn's offspring; it is pure underneath, and can penetrate to the metal's centre; it abounds with qualities fitting it to enter the body of sol, and divide it into elements, and abide with it after it is dissolved.

Seek the sulphur in the house of Aries; this is the magic fire of the wise, to heat the king's bath; thou canst prepare it in a week. This fire lies straight closed: you are to unlock it, which may be done in an hour, and afterwards wash it in a shower of silver. It is strange to see a stout and fixed metal that stands a great fire unmelted; nor will mix in flux with any metal, yet is its course by our art made to retrograde, such power this piercing mineral hath.

The Almighty seals this kingly work, to teach the prudent that the royal infant is born here; where after diligent search, they are brought near by the guidance of a star.

Fools search out our secrets in sordid things, out of kind with what they seek, and therefore find disappointment and ruin. This substance is stellate and inclined to fly from fire; it is wholly spiritual; if you ask why, this may satisfy you—the soul of each is a magnet to the other.

We call it the child of saturn—our steel, our true hermaphrodite—our moon famed for its brightness—our unripe gold; for it is a brittle body in appearance and to the touch, and tamed by Vulcan.

If you can mix the soul of it with mercury (philos.) no secret can lie hid from thee. I need not cite authors, for with my own hands I have wrought this mystery. I have often taken council with nature, and reduced the solid body to softness, and out of a gross body, have made a tinging fixed earth unfadable. I am not alone the discoverer of this, many avow it, Artephius names it, but he conceals the other secret, saying, it is to be sought of God or a master.

This is the riddle which has so much perplexed the students of this art: upon reading some authors who declare the stone is vile, and so vile, it is cast out in the open way on dunghills

and filthy places, which same we must take for the true ground of our art. No one can live without it; it is applied to sordid uses, &c. &c. All these descriptions denote Mars only, which we know perfectly applies to it, either as the nails of houses or ships, plough irons, sickles, knifes, pots; the examples are unlimited, and being broke or worn out, the fragments often lay cast away on dunghills.

Mars shoeth horses—old stub-nails lie about scarce worth picking up—is there any thing more vile!

Aries is the house of Mars, wherein all artists direct you to begin your work—is any thing plainer.

Belus in the turba of philosophers commands you to join the Fighter with him who does not chose to fight—the God of War is Mars; assign to him Saturn in union, who delights in peace, whose kingdom is golden cognominate.

Then see the second figure which is placed in the philosopher's true Rosary; *(Cabala Sapientum)* the King and Queen robed hold between them our true lunary, bearing eight flowers, and without a root; between them both a bird, underneath is the Sun and Moon. The King holds one flower, the Queen the other, and a third is held in the bird's beak—a star is formed on the bird's tail, which speaks our secret. The winged bird denotes Mercury, joined with the starry earth till both are volatile.

The ancient sages instruct the eye by figures, rather than the ear by plain words; some of these are so plain, that any fool may gather the meaning couched in them it is so clear.

Which I have done elsewhere as plain as the light, and refer the studious reader to it, and shall proceed here to teach our water, which few are able to obtain, for drawing out the secret seed of sol; therefore learn the manner of this water with all diligence, for it is the ground of our quintessence. Know then that metals have all one matter, which is no other than mercury. On this foundation is built the first entrance and possibility of transmutation. Hence we conclude that our secret water has the same matter with vulgar mercury. And if our mercury, which we call our living water, be but unripe gold, then whatever may be converted into gold by art, must hold such a nature as can be made by art into our argent vive; and the way to do this is the contrivance of our art.

If lead, or tin, or copper was resolved to a real Mercury, art might cause those waters to appear so changed in their form, that really any or each of all the waters named, might be framed to our sophic mercury.

But wherefore these pains, when nature has produced a water ready to the artist's hand—on which a form may be induced by skill, to command all our secrets.

Attend, therefore, to what Mercury wants of our secret

menstruum. We grant the weight and colour of both are similar; both are fluid, both metalline, each is volatile in fire; but we have in our mercury a sulphur, which is wanting to the mercury of the mine: this sulphur purifies and makes the matter fiery—yet leaves it still a water.

Water is the womb, but if it has not heat, is unapt for true generation. Our body will not be reduced to sweat and to send forth seed, but in a circulating fire, commixt by art with mercury, partaking of sulphur. This sulphur must be of magnetic force, and therefore must be substantial gold, though unripe, yet holding of one source, both to the matter and form. It must be volatile, as the other is fixt, the one untying the other. There is no body in the earth but one so nearly allied to mercury, as to prepare it for our secret stone, hiding the solid body in its womb.

This I have said is saturn's offspring, the secret of the magi, and revealed by me.

For all the metals, though some may mix with argent vive, yet they do not enter more than to sight, but are driven from each other by heat, and you may perceive that their centre never was penetrated, nor either of them altered by the other—the cause is this; that the sulphur of perfect metals is sealed up, and the sulphur of imperfect metals partakes of terrene fœces and crudities abhorred by mercury, nor will it unite with them, though it may be mixt to appearance. And if you first separate these fœces, you shall obtain a fluid mercury, and a crude sulphur which hardened the humidity by congelation; you will also find an aluminous salt; but all these are too remote from the nature of gold.

It is *our inestimable mineral* that after the separation of its crude dregs, contains a pure mercury which can restore life to bodies that are dead, enabling them to propagate their own kind, like to all things which generate after their own likeness.

But it contains no sulphur in itself, save only it is congealed by a burning sulphur, brittle, black, with shining veins, the sulphur by no means metallic, yet if separated right, is little different from the outward hue of common sulphur. When the dregs are removed, you have a nut like a metal, but by trituration may be powdered to dust, in which a tender soul is shut, that rises like a vapour in a small fire, like quicksilver slightly congealed, and sublimed by the fire. This imparts a penetrating quality to our water, and makes its body to enter to their root, reducing them to their true first matter, wholly inverting their hidden centre. It wants true sulphur to be joined to it, and we find it in the house of Aries; Mars only is made by this mineral, and the artist's skill to go retrograde, and change from a metal to a mineral.

Here is our Venus, the spouse of lame Vulcan, beloved by Mars. First, then, cause Mars to embrace this mineral, till both cast aside their earthiness. The metalline substance produced, will in a short time shine like heaven, and as a sign of your success, you will find impressed on it a starry seal. The Almighty marks it with this royal stamp, fitting its strange qualities; for this is a heavenly fire, a spark of which, once kindled, causes a change in bodies from black to brightness, sparkling as a gem, or the diadem that crowns a King. To this add Venus in due proportion, Mars admires her beauty, and she is known to have great love for him. She is soon inclined, being allied to Gold, and Mars, and Diana, and she conciliates their love. Vulcan now grows jealous, and spread his net to catch the lovers; and grieved to find himself horned, shews the pair entrapped within his net. This is not a mere fable. First observe how Cadmus is devoured by our fierce beast, after he had stoutly pierced him, and with overpowering might, transfixed this terror of men with his spear against an oak.

Observe the star, or sun that declares the union of Gold with the child of Saturn; his fœces purged out, all that is perfect precipitates to the bottom. And being poured out after fusion, a star appears as it cools similar to Mars. Venus, though she is contemptible of herself, gives a metalline substance when united with Mars, as if a net enfolded them. This fine junction the ancient mystic poets have declared in plain terms to the wise. We conclude the soul of Saturn and of Mars are closely mixed by our art, and the help of Vulcan—both are volatile alike, nor are their parts divisible till the soul of Mars shall be fixed: then it leaves Saturn, and yields most perfect gold in the trial, of a true and sound tincture. But this must be attained by the help of Venus, else they cannot be severed, no though you resolved them to dust, they will continue joined.

Yet Diana makes a separation of them by the help of Venus. Some use Diana's doves to prepare the water, which is a tedious labour, and may be missed twice out of three times even by a good artist. The other most secret way we commend. Let the most subtle vapour of the water, be circulated so long and oft till the souls of each, leaving the grosser matter, unite and ascend together. You are only to avoid doing this to an excess that would cause them to coagulate. Two parts of Saturn's son; one of Cadmus. Purify these so long by Vulcan's aid, till the metalline part be purified of its feces. This shall be done in four reiterations; and you will then see the star if you have worked aright.

Make Eneas equal to her lover, purge them craftily till the net of Vulcan enclose them; then take them and see they be well wet with the water, and penetrated with heat and moisture, till the souls of both at length be glorified. This is the heavenly dew that must be fed so long and often as nature requires, three

times at least or till seven ; let it be led through waves and flames, as reason shall direct, guarding against the sublimation or burning of the tender nature, this is to guide your fire—also know that Mercury, which ought to begin the work, must be liquid and white; do not with excess of fire dry the moisture to a red powder, for so the female sperm is corrupted, and will not carry on the work. Do not endeavour to turn argent vive into a clear transparent gum, or oil or unguent, for you lose the proportion, and miss the true dissolution, which will oblige you to put aside your forlorn attempt, having departed from the line of reason.

Endeavour only to augment a spirit which is wanted in argent vive, and then sublime the gross to the skies, and separate the dregs, and when full seven times have passed, then espouse it unto Gold, till each holds the other ; thus by art, and nature's help, is the true maiden prepared, which being severed from the feces, becomes a heavenly offspring, that makes the solid body of Sol grow soft, and dissevers it to black atoms, rots and putrifies it, and again revives and ascends.

Should I reveal all the secrets contained in the composition of this our water, I would be condemned by all true artists.

For God alone communicates it; all who are not taught by him, must wander in mists and errors; but he that labours in study and prayer to find this truth, not for covetousness, but in candour for wisdom's sake—such a person shall sure attain this wisdom, which never was before so plainly declared.

Alexander Sethon.

Philosophical Enigma.

1. It fell out upon a time, when I had sailed almost all my life from the Artic Pole, to the Antartic, that by the singular providence of God I was cast upon the shore of a certain great sea, and although I well knew and understood the passages and properties of the sea of that coast, yet I knew not whether in those coasts was bred that little fish, called *Remora*, which so many men of great and small fortunes have hitherto so studiously sought after. But whilst I was beholding the sweet singing mermaids swimming up and down with the nymphs, and being weary with my foregoing labours, and oppressed with divers thoughts, I was with the noise of waters overtaken with sleep; and whilst I was in a sweet sleep, there appeared to me a wonderful vision, which is this.

2. I saw Neptune, a man of an honorable old age, going forth out of our sea with his three-toothed instrument, called Tridens, who after a friendly salute, led me into a most pleasant Island. This goodly Island was situated towards the south, being replenished with all things respecting the necessity and delight of man. Virgil's Elisian Field might scarce compare with it. All the banks were round about beset with green myrtles, cypress trees and rosemary. The green meadows were covered all over with flowers of all sorts, both fair and sweet. The hills were set forth with vines, olive trees, and cedar trees in a most wonderful manner. The woods were filled with orange and lemon trees. The high ways were planted on both sides with bay-trees and pomegranate-trees, woven most artificially one within the other, and affording a most pleasant shadow to travellers. And to be short, whatsoever is in the whole world was seen there.

3. As I was walking, there was shewed to me by the aforesaid Neptune, two mines of that island lying under a certain rock, the one was of gold, the other of chalybs, or steel. Not far from thence I was brought to a meadow, in which was a peculiar orchard with divers sorts of trees, most goodly to behold, and amongst the rest, being very many, he shewed to me seven trees marked out by special names; and amongst these I observed two as chiefest, more eminent than the rest, one of which did

bear fruit like the sun most bright, and shining, and the leaves thereof were like gold. The other brought forth fruit that was most white, yea, whiter than the lillies, and the leaves thereof were as fine silver. Now these trees were called by Neptune, the one the tree of the Sun, the other the tree of the Moon.

4. In this Island, all things were at one's pleasure and command, but one thing which was wanting; there was no water to be had, but with great difficulty. There were indeed many that endeavoured to bring it thither by pipes, and partly drew it out of divers things; but their endeavours were in vain; because in those places it could not be had by means or medium; and if it were at any time had, yet it was unprofitable and poisonous, unless they fetched it, as few could do, from the beams of the Sun and Moon; and he which was fortunate in so doing, could never get above ten parts; and that water was most wonderful; and believe me, for I saw it with mine eyes, and felt it. that that water was as white as the snow: and whilst I was contemplating upon the water, I was in a great wonder.

5. Wherefore Neptune, being in the meanwhile wearied, vanished away from before mine eyes, and there appeared to me a great man, upon whose forehead was written the name of Saturn. This man taking the vessel drew ten parts of water, and took presently of the tree of the Sun, and put it in; and I saw the fruit of the tree consumed, and dissolved like ice in warm water. I demanded of him; Sir, I see a wonderful thing, water to be as it were of nothing; I see the fruit of the tree consumed in it with a most sweet and kindly heat, and wherefore is all this? But he answered me most lovingly. My son, it is true this is a thing to be wondered at; but do not thou wonder at it, for so it must be.

6. For this water is the water of life, having power to better the fruit of this tree, so that afterward neither by planting or grafting, but only by its own odour it may convert the other six trees into its own likeness. Moreover this water is to this fruit as it were a woman, the fruit of this tree can be putrified in nothing but in this water, and although the fruit of it be of itself most wonderful, and a thing of great price; yet if it be putrified in this water, it begets by this putrefaction a salamander abiding in the fire, whose blood is more precious than any kind of treasure or riches in the world, being able to make those six trees, which here thou seest, fruitful, and to bring forth their fruit sweeter than the honey.

7. But I asked, Sir, how is that done? I told thee, saith he, that the fruit of that tree is living, and sweet; and one is now sufficed with it, but when it is boiled in this water, a thousand may then be satisfied with it. I demanded moreover; Sir, is it boiled with a strong fire, and how long is it in boiling?

Said he, that water hath an intrinsical fire, and if it be helped with a continual heat, it burns three parts of its body with this body of the fruit, and there will remain but a very small part, which is scarce imaginable, but of wonderful virtue; it is boiled by the skilful wit of the artificer, first seven months, then ten, but in the mean time there appeared divers things, and always in the fiftieth day, or thereabouts.

8. I demanded again, Sir, cannot this fruit be boiled in other waters, or something be put to it? He answered, there is but this one water that is useful in this country, or island; and there is no other water can penetrate the pores of this apple, but this: and know also that the tree of the sun hath its original from this water, which is extracted out of the beams of the sun and moon by a magnetic virtue. Besides they have a great correspondency betwixt themselves, but if any strange thing be added to it, it cannot perform that which it can do of itself. It must therefore be left by itself, and nothing added to it but this apple. This fruit after boiling, comes to be immortal, having life and blood, which blood makes all the trees bring forth fruit of the same nature with the apple.

9. I asked him further, Sir, is this water drawn any other way, or to be had every where? And he said, it is in every place, and no man can live without it; it is drawn divers ways, but that is the best which is extracted by virtue of our chalybs, which is found in the belly of Aries. I said, to what use is it? He answered, before its due boiling it is the greatest poison, but after a convenient boiling it is the greatest medicine, and yields nine and twenty grains of blood, and every grain will yield to thee the fruit of the tree of the sun 864 fold. I asked, can it not be made yet better? The philosophical scripture being witness, saith he, it may be exalted first to ten, then to a hundred, then to a thousand, and ten thousand.

10. I required again of him, Sir, do many know that water, and hath it any proper name? He cried out, saying, few know it, but all have seen it, and do see it, and love it; it hath many and various names, but its proper name is the water of our sea, the water of life not wetting the hands. I asked yet farther, do any use it to any other things? Every creature, saith he, doth use it, but invisibly. Then I asked, doth any thing grow in it? but he said, of it are made all things in the world, and in it they live, but in it nothing properly is, but it is that thing which mixeth itself to every thing. I asked again, is it useful for any thing without the fruit of this tree? To this he said, not in this work, because it is not bettered, but in the fruit of the tree of the sun alone. I began to intreat him, Sir, I pray name it to me by such a manifest name, that I may have no further doubt about it. But he cried with a loud voice, so as that

he awakened me from sleep. Therefore I could ask him no further, neither would he tell me any more, neither can I tell any more. Be satisfied with these, and believe me, that it is not possible to speak more clearly. For if thou dost not understand these things, thou wilt never be able to comprehend the books of other philosophers.

11. After Saturn's unexpected and sudden departure, a new sleep came upon me, and then appeared to me Neptune in a visible shape. He congratulated my present happiness in the gardens of the Hesperides, shewing to me a looking-glass, in which I saw all nature discovered. After the changing of divers words betwixt us, I gave him thanks for his courtesies shewed to me; because I not only entered into this garden, but also came into Saturn's most desired discourse. But because by reason of Saturn's unexpected departure, some difficulties did yet remain to be enquired after, and searched into, I earnestly besought him, that by means of this happy opportunity, he would resolve me my doubts. Now I importuned him with these words, Sir, I have read the books of philosophers, and they say, that all generation is done by male and female, yet I saw in my dream Saturn put the fruit alone of the tree of the Sun into our Mercury. I believe also thee as the master of this sea, that thou knowest these things; answer my question, I pray thee. But he said, it is true, my son, all generation is done in male and female, but by reason of the distinguishing of the three kingdoms of nature, a four-footed animal is brought forth one way, and a worm another. Although worms have eyes, sight, hearing, and other senses, yet they are brought forth by putrefaction, and their place, or earth, in which they are putrified, is the female. So in this philosophical work the mother of this thing is that water of thine so often repeated, and whatsoever is produced of that, is produced as worms by putrefaction. Therefore the philosophers have created a phœnix or salamander. For if it were done by the conception of two bodies, it would be a thing subject to death; but because it revives itself alone, the former body being destroyed, it riseth up another body incorruptible. Seeing the death of things is nothing else but the separation of the one from the other. And so it is in this phœnix, because the life separates itself by itself from a corruptible body. Moreover, I asked him, Sir, are there divers things, or is there a composition of things in this work? But he said, there is only one thing, with which there is mixed nothing else but the philosophical water shewed to thee oftentimes in thy sleep, of which there must be ten parts to one of the body. And strongly and undoubtedly believe, my son, that those things which are by me and Saturn shewed thee by way of dreams, according to the custom in this Island,

are not dreams, but the very truth, which experience the only mistress of things will by the assistance of God discover to thee. I yet further demanded some things of him, but he without any answer, after he had took his leave of me, departing set me, being raised from sleep, into my desired region of Europe. And so, friendly Reader, let this suffice thee, which hath by me thus far been fully declared.

To God alone be praise and glory.

The Green Lion of Paracelsus.

Take distilled vinegar, *(of the philosophers)* wherein dissolve the green lion, putrify and filter the solution, draw off the liquor in balneo to an oiliness; this oil or residue put in a retort, distil away the moisture in sand with a gentle fire; then increase the fire, and the green lion, being compelled by the strength of the fire will yield his glue, or air. To the *caput mortuum*, pour its phlegm (the moisture drawn off) putrify in dung or balneo, and distil, as before, and again will ascend the spirits; force it strongly, and there will come a tenacious oil of a citrine colour. Upon the *caput mortuum* pour again the first distilled water, putrify, filter, and distil as before; lastly with a most strong open fire, and there will come over a bloody oil, which is otherwise called fire. The remaining earth reverberate into whiteness, &c.—*Aurei Velleris*, p. 41.

Annotations by John Segerus Weidenfeld.

1. From the receipt we observe—that the menstruums of this kind, being made of the very matter of philosophical wine, or philosophical grapes, are the first of all other menstruums, either mineral or vegetable.

2. That the milky liquor or spirit, virgin's milk, white mercury, the white wine of Lully, and the glue of the green lion, called by Paracelsus the glue of the eagle, are terms synonymous; and that the red liquor, blood of the green lion, red mercury, the philosophers sulphur, and the red wine of Lully, otherwise by Paracelsus, the blood of the red lion, are likewise synonyma's.

3. That the acid mineral menstruums, are by digestion or further elaboration, transmuted either into a simple vegetable menstruum, or into the heaven or spirit of philosophical wine.

4. That these acid menstruums are to be distilled with very great caution, by reason of the excessive effervescence of the azoquean vitriol, or rather spirit of philosophical wine, which is in this vitriol caused by the acids.

5. That mineral menstruums are the heaven, or essence of philosophical wine dissolved in an acid, so that having acquired this spirit, you may make them *ex tempore* by simple dissolution.

6. That the menstruums even now prepared, are presently to be used, lest they perish.

7. That menstruums are by dissolving bodies coagulated.

8. That metallic bodies are by these menstruums reduced into running mercury.

9. That these are called stinking menstruums, because of their stinking smell. By the smell alone we easily distinguish these from those fragrant menstruums called vegetable. Thus the unsavoury smell of the menstruum itself proves that Morienus used the stinking menstruum. What is the smell of it, saith King Kalid, by way of question, before and after the making of it? Morienus answereth, before it is made, the scent of it is strong and unsavoury; but after the preparation of it, it has a good scent, according to that which the wise man saith: this water resembles the unpleasant smell of a body dead, and void of life; for the smell of it is ill, and not unlike to the smell of graves. He that can whiten the soul, and cause it to ascend again, and keep the body well, and take away all obscurity from it, and extract the ill savour out of it, will be able to infuse it into the body, and in the hour of conjunction exceeding miracles will appear, Morien. de Trans. Metal. p. 33. Geber also acknowledgeth himself to have operated with a mineral menstruum, cap. 25. Summœ perfect. The first natural principles, saith he, out of which metals are procreated, are the stinking spirit, that is, sulphur, and water vive, which also we allow to be called dry water. And in another place, at the end of his Book de Investigat. he goes on; we do by plain and open proof conclude our stone to be nothing else but a stinking spirit, and living water, which we also call dry water, being cleansed by natural decoction and true proportion with such an union, that nothing can be added or taken from it, to which a third thing ought to be added for the abbreviation of the work, that is, a perfect body attenuated.

10. That adrop, the name of the matter of these menstruums, signifies the philosophers saturn, or lead. The first matter of this leprous body, saith Ripley, is a viscous water inspissated in the bowels of the earth. The great elixir for the red and for the white, saith Vincentius, is made of this body, whose name is adrop, otherwise called philosophical lead, page 132. *Medul. Phil. Chym.*

Our stone, saith Arnold, in *Speculo Alchym.* is called adrop, which is in Latin saturnus, in English lead, and according to the Trojans dragon or topum, that is, poison, *Septima Dispos. Speculi*, page 596. Vol. 4. *Theatr. Chym.* I have shewed that the philosophers gave it divers names, because of the diversity of

colours; but as to their intention, they had one peculiar name, that is, Roman gold, or adrop, or stone above all the stones of this world, *quarta dispositio Speculi*, page 594, of the same volume. Laton and Azoth are together, and never asunder, but remain always joined together, but because of the diversity of colours, the philosophers called them by many names; and as the colours are varied and changed, they imposed so many names; because Azoth among the Indians is gold; among the Hermians silver; among the Alexandrians and Macedonians iron; with the Greeks mercury; with the Hebrews tin; with the Tartars brass; with the Arabians saturn; and among the Latins, and especially among the Romans ognividon, (by an anagram *Dono G vini.* G signifying philosophical mercury, or sulphur aqueum.) But that none may err, I say it hath one proper name, and is commonly called by men; and every one knows the stone, *Tertia dispos. Specul.* page 593, of the same volume.

Some of the adepts write not adrop, but atrop; by which name they have been pleased to signify the matter of these menstruums to be as it were the gate of all the most secret Chymy; for atrop, by the inversion of the letters is read porta, a gate: thus Robertus Valensis in Gloria Mundi, page 305. That you may attain, saith he, to the true foundation, I will once again repeat it to you, and call it the first hyle, that is, the beginning of all things; it is also called the only holy; apprehend what elements are in it by those which are repugnant;—the stone of the philosophers, of the sun, of metals, the fugitive servant, the airy stone, the Thernian stone, magnesia, or the corporal stone, marcasite, the stone of *Sal Gemmæ*, the stone of children, the golden stone, the original of worldly things, xelis, also by inversion silex, a flint, xidar, by the same inversion radix, atrop, by inversion, porta, a gate; and it hath also as many other names, yet is but one only thing.

To Robertus, Lully seems to incline, who has been pleased to call every alteration of the azoquean vitriol, or matter of the menstruums of this kind, the first porta or gate of the work; thus he called the dissolution of the matter the first gate. In our whole magistery, saith he, there are three principal spirits necessary, which cannot without the consummation of their resolution be manifested, and they are otherwise called, three argent vives. And because resolution is so often used for the first gate of our magistery which we will declare; the said resolution is divided into three principal parts. The first is corporal, and is called in the Latin tongue, recfage, that is, anagrammatically facere G; but by G, he means sulphur aqueum, cap. 5. The. Test. p. 115. vol. 4. Theat. Chym. or our mercury, cap. 20. Pract. Test. page 170, of the same volume. The second is spiritual, and called

agazoph. The third is spiritual and corporal, and called Ubridrugat, &c.

When the matter in the resolution of it appears black, this blackness, for which some have called it lead, he would have to be a sign of the first gate. In the first resolution, saith he, lies all the danger, and therefore I give you notice, that you must have the sulphurs of simple argent vives destroyed by heat, in such manner and form, as that their active property may not be expelled by extraneous heat, and that it may not be separated from its moist subject, which appears wholly black, full of a noble spirit. That blackness demonstrates the sign of the first gate leading into our magistery, and without it can nothing be done, because it is the fire of nature, which is to create the stone, and which cannot be manifested without the corruption of its body, cap. 28. Theor. Test. page 51. vol. 4. Th. Chym.

Lastly, he calls the distillation of this matter the first gate also. The way of preparing the stony, and fermentable spirit is, to take the juice of lunary, and extract the sweat of it with a small and gentle fire, and you will have in your power one of our argent vives in liquor, in the form of a white water, which is the ablution and purgation of our stone, and its whole nature. And that is one of the most principal secrets, and is the first gate, as you may understand by the reasons aforesaid, &c. cap. 9. Theor. Test. page 21, of the same volume.

Being persuaded, by these and the like quotations, I may affirm, that atrop is to be written rather than adrop, because besides the blackness or philosophical lead, atrop signifies the beginning or first gate of the work.

11. That in the adeptical chymy are many green lions, to be necessarily distinguished one from another.

By the first the adepts meant the cœlestial sun, governing the whole world.

The second is argent vive, more common to us than common argent vive.

The third is called argent vive, dissolved into a green colour.

The fourth is adrop, azoquean vitriol, philosophers lead, &c.

A fifth is the stinking menstruum, otherwise called the blood of the green lion.

A sixth is the green lion of fools, Roman vitriol, verdigrease, &c.

The seventh is extraordinary, namely, common mercury sublimed.

12. That there are also many saturns.

The first is common lead, the impurest of metals, and consequently the most remote of all in our art; which to prove by the

sentiments of the adepts is a thing superfluous, finding almost every where amongst the adepts a solemn caution for us to beware of this devourer of metals and minerals, saturn. Have a care, saith Ripley, to bring one witness for all, of operating with saturn, because it is commonly said, eat not of the son, whose mother is defiled, and believe me, many men err in saturn. Hear what Avicenna saith, saturn will be always saturn, yea operate not with the earth of philosophical saturn, which the spirit of it has despised, and left for the worst sulphur, &c. cap. 2. Philorcii. page 188.

The second is adrop, or azoquean vitriol, whereof before.

A third is the first colour or blackness of the first work; of which lower.

The fourth is copper, the first of metals; of which Arnold in Speculo Alchym. disp. 8. page 605. vol. 4. Theat. Chym. thus: There were, saith he, philosophers that placed our science in the seven planets; and our first planet is called Venus, the second Saturn, the third Mercury, the fourth Mars, the fifth Jupiter, the sixth Luna, the seventh Sol. The generation of copper hath the first place after the universal Mercury, saith Basilius, Libro de rebus nat. & supernat. cap. 4. Of all those things, saith Paracelsus, which proceed from salts, there is none more nearly allied to the mineral virtue, than vitriol; the reason is, because salts are minerals, and all minerals lie in one mass and ares. Now vitriol in the separation of minerals, is the last thing, to which is immediately subsequent the generation of metals, whereof Venus is the first, Lib. 4. Philos. de Element Aquæ, page 279. And a little after he saith, the Marcasites and Cachymys being thus separated from the first matter of metals, then follows the first generation, which is of Venus, &c. Besides, by the separation, whereby the nature of the marcasites and cachymys are expelled, the generations of copper do immediately concur, imprint themselves, and are coagulated together, because it is the first metal after the separation of the marcasites and cachymys; in the same book, page 281.

The vitriol of Venus being the first of all things added or joined to the vegetable mercury in the making of adrop, is called by Lully the first male. This fire, saith he, is that property of the mercury, which you must endeavour to preserve from burning, being the tincture of vitriol, with which the vegetable mercury ought to be sublimed, because it is the first male of it, and is the augmentation of our tincture, which is a great addition in virtue and power, when it is joined with the tincture of Sol;—for if you know how to extract the property of mercury from vitriol and salt, and make them friendly by conjunction, which is done by gentle sublimations, you will know one of the greatest secrets of nature, and the true principal perfection. Codicil. cap. 92. page 202. So in many places of his The-

oriæ Testamenti majoris, he means vitriol by his male; in these especially: The fire of our male, page 50. The virtue of the male, page 94. The virtue of the sperm of the male, page 108. The heat of the male, page 72. The female Venus is in this case the male, and is not so hot as the true second male, gold, page 73. vol. 4. Theat. Chym. This male also Espanietus mentioneth in the making of his menstruum. Take, saith he, the winged virgin completely washed and cleansed, impregnated with the spiritual seed of the first male, &c. Sect. 58. Arcani Hermet. Phil.

Paracelsus, the better to express the masculine nature of venus, calls it metallus, a noun of the masculine gender, as metallus primus. Take, saith he, the coralline liquor, I mean that which is very diaphanous, to which add a fifth part of the vitriol of venus, digest them in balneo for a month; for by this means the wine of the first metal separates itself aloft, but the feculent part of this wine, the vitriol of venus retains; he means the residue left in the extraction of vitriol, and so that first metal, *metallus primus*, is made a perspicuous, diaphanous, and truly red wine, &c. cap. 12. Lib. 3. *De Vita longa.* page 65. As the adepts called venus the first metal, metallus primus in the masculine gender, so also they changed saturnus, saturn, a noun of the masculine gender, into saturna, a noun of the feminine gender, to signify not common lead, but venus, being a feminine noun, of copper. I have, saith Ripley, a dear and beloved daughter, named saturna, from which daughter are both the white and red elixirs assuredly procreated; if therefore you desire this science, you must extract a clear water from her, &c.

Sometimes to describe by saturn, not only venus, but also the philosophical preparation of copper, that is to be performed by a vegetable menstruum, they made it a vegetable or herb, that so they might distinguish that which was, from that which was not prepared; thus Flamel in his Summary: Some unskilful men, and unlearned chymists take common gold, silver, and mercury, and handle them so ill, till they vanish away by fume, and thereby endeavour to make the philosophers mercury; but they do not attain to that, which is the first matter and true mine of the stone. But if they would attain to that, and reap any good, they must betake themselves to the seventh mountain, where there is no plain, and from the top downward behold the other six, which they will see at great distance. At the top of this mountain, you will find a triumphant royal herb, which some philosophers call a mineral, some a vegetable, and if pure and clean broth be made thereof, the better part of the work will be hereby accomplished, and this right and subtile philosophical mercury must you take. This place is thus read in Chortalassæus, page 313. vol. 6. Theat. Chym.

Ascend therefore the mountain, that you may see the vegetable, saturnine, plumbeous and royal, likewise also mineral root, or herb; take only the juice of it, and throw away the husks.

It is moreover also called green, because that matter is as yet sharp and unripe, that is, not yet fixed or perfected by nature, as common gold. The philosophers green lion therefore is green gold, gold vive, which is not as yet fixed, but left imperfect by nature, and for this reason hath it the virtue of reducing all bodies into their first matter, and making those bodies which are fixed spiritual and volatile. *Tract. de Adrop.* page 547.—It may also be called lion, because as all other animals give place to a lion, so all bodies yield to the power of gold vive, which is our mercury. *Tract. Adrop.* page 548. This noble infant is called green lion, because when it is dissolved, it is clothed with a green garment. Yet out of the green lion of fools (vitriol) is with a violent fire extracted that which we call aqua fortis, in which the said lion ought to be elixirated. *Medulla Philos.* page 139.

These things spoken of the green lion, are also to be understood of adrop, being a synonymous term of the same matter. Take, saith Ripley, adrop, that is, the green lion. Now as to adrop he declared as followeth: adrop, saith he, is gold and silver in power but not in sight, as Rhasis saith, and our gold and silver, according to the philosophers, is not common gold and silver, for our gold and silver are airy, which in order to be well fermented, ought to be joined with the beloved common gold. Forasmuch as the philosopher saith, that adrop in its profundity is airy gold, and adrop itself is called leprous gold. And to these sayings seems to assent Guido, the Greek philosopher, speaking of the mercurial or menstrual spirit, the spirit or blood of the green lion, which is extracted out of the natural adrop by art, where he writes: And that spirit is sol, extracted out of the philosophers solary water, arsenic, and luna. And in the same place presently adds; the body is the ferment of the spirit, and the spirit the ferment of the body, and the earth, wherein lies the fire, dries, imbibes, and fixeth the water; and the air, wherein lies the water, (the air which lies in the water, it ought to be read according to the doctrine of separating the elements,) washeth, tingeth, and perfecteth the earth and fire; and so Guido's saying, that they tinge and perfect, ought to be understood, that the stone, the menstruum drawn from adrop, or the green lion, is sufficient for the completing of itself into an elixir, and that no exotick or heterogeneous matter, as he affirms, is or ought to be introduced to it, but all the parts of it are co-essential and concrete, because the philosophers meaning was to complete that work in a short space above the earth, which nature scarce perfecteth in a thousand years under the

earth. Unskilfully therefore according to the opinion of the philosophers, as Guido saith, do they proceed, that seek to obtain a ferment from common silver and gold for our select body.—For that matter, in which is argent vive clean and pure, not (most, is ill read,) thoroughly brought to perfection by nature, is, as Guido affirms, after complete purification, a thousand times better than the bodies of sol and luna vulgarly decocted by the natural heat of the sun. *Concord Lully & Guidon*, page 323. A certain philosopher saith, he goes on discoursing of the same adrop; a fume, (white) is drawn from its own mines, which if rightly gathered, and again sprinkled upon its own mines, will there make a fixation, and so the true elixir will in a short space of time be produced from it. And certainly without those liquors or spirits, that is, the water and oil of mercury, (menstruum,) this alchymical body which is neutral or adrop, is not purged; and that is the alchymical body, which is called leprous body, that is, black, at the beginning of the work in which, as saith Vincentius in his *Speculum Naturale*, are gold and silver in power, and not in aspect; which in the bowels of it is also airy gold, to which no man can attain, except the unclean body be first cleansed, which is without doubt after its complete dealbation, and then it is a thousand times better than are the bodies of common gold and silver decocted by natural heat. The first matter of this leprous body is a viscous water inspissated in the bowels of the earth. Of this body, according to the judgment of Vincentius, is made the great elixir for the red and white, the name whereof is adrop, otherwise called the philosophers black lead, out of which Raymund commands us to extract an oil of a golden colour, or such like: Raymund adds, but this oil is not necessary in the vegetable work, namely, for the inceration of the vegetable stone, because solutions and coagulations are there soon made; and if you can separate it from its phlegm, and after that ingeniously find out the secrets of it, you will in thirty days be able to perfect the philosophers stone. For this oil makes medicines, (tinctures) penetrable, sociable, and amicable to all bodies, and in the world there is not a greater secret. *Medul. Phil. Chym.* page 131.

Ripley hath here recited various synonima's of this adrop. We for a time will follow the green lion by the way of philosophical lead, as we are directed by Ripley in these very words: First, understand, when Avicenna saith, that gold and silver are in lead by power, and not by sight, and they are left by nature crude and half cocted, and therefore that ought to be perfectly supplied by art, which is left imperfect by nature, and by way of a ferment digesting and cocting that which is left crude; for a ferment therefore take perfect gold, for a little, *paululum*, *not paulatim*, of their fixed substance, those fixed bodies will draw and convert much of bodies not fixed to the perfection of gold and

silver. And thus will art help nature, that in a little space of time that may be done above the earth, which is not in a thousand years done under the earth. And by this means you will understand, how lead contains in it the greatest secrets of this art; for it hath in it argent vive, clean, pure, odoriferous, not brought by nature to perfection. And this argent vive is the basis and ground-work of our precious medicine, as well for metallic as human bodies, so as to be the elixir of life, curing all infirmities; which the philosopher meant, saying, there is in mercury whatsoever wise men seek. From this are the soul, body, spirit, and tincture drawn; moreover also in this mercury is the philosophers fire, always burning equally within the vessel, and not without. It hath also a great attractive virtue and power in dissolving sol and luna, and reducing the same into their first matter. With this mercury are to be dissolved the calxes of the perfect bodies in congealing the aforesaid mercurial spirit, &c. *Pupilla*, page 295. But have a care that you operate not with common saturn, because commonly it is said, eat not of the son, whose mother is corrupted, and believe, that many men err in saturn. Hear what Avicenn saith, saturn will be always saturn; yea operate not with the earth of philosophical saturn, which the spirit of it has despised, and relinquished for the worst sulphur. Operate only with the fume of it to congeal mercury, yet not as fools, but as the philosophers do, and you will have a very good work. *Phil. cap.* 2. page 188. The whole composition we call our lead; the quality of the splendor proceeds from sol and luna, and in short, these are our menstruums wherewith we calcine perfect bodies naturally, but no unclean body is an ingredient, one excepted, which is by the philosophers commonly called green lion, which is the means of joining the tinctures between sol and luna with perfection, as Geber himself attesteth, *Libro. 42. portar*, page 12. To manifest this thing to you, you must know, that it is one of those, which are of the seven days planets, and the meanest of the same, out of whose body is artificially extracted blood, and a vaporous humor, which is called the blood of the green lion, from which is produced a water, called white of an egg, and aqua vitæ, may-dew, and by many other names, which to avoid prolixity, we now omit. *Phil. cap.* 3. page 190.

Green lion, adrop, philosophical lead, mineral antimony, airy gold, mercury, &c. are synonima's of one and the same matter. This matter being dissolved in distilled vinegar, and again inspissated into a gum, in taste like alum, is by Ripley in the Description of the antecedent menstruum in *Numb.* 62. called Lully's Vitriol of Azoth, or Vitriolum Azoqueum: Lully in *practica Testamenti*, cap. 9. page 159. vol. 4. Th. Chym. makes a menstruum of B. C. D. By B. he meant the said green

lion, or common argent vive, which as he says elsewhere, is more common to men, than vulgar argent vive. B. saith he, page 153. of the said practica, signifies argent vive, which is a common substance consisting in every corruptible body, as appears by the property of it, &c. By C. he intended common nitre. C. saith he, signifies salt peter, which hath a common acid nature, and like argent vive by the property of its strong acid nature, page 154. 4 vol. aforesaid. By D. he understood gum adrop, made of the green lion. D. saith he, signifies azoquean vitriol, which corrupts and confounds all that is of the nature and being of common argent vive. In the same place, both C. and D. he calls the purer mediums. cap. 58. Theor. Test. page 96. You must know, son, saith he, our bath, you may wash the nature of (phil.) argent vive so, as nature could never do, that is, to make argent vive a complete elixir. But (phil.) argent vive and metals being both in nature, and in your work, extremes, and extremes not being able to join themselves, without the virtue of a middle disposition, which is between the softness of argent vive, and the hardness of metal, because there is by reason of that middle disposition a natural compliance, which is the cause of conjunction between body and spirit, as it is in every thing generated, or in capacity of being generated. In nature are many mediums, whereof two are more pure, and more viscous, the green azoquean vitriols, with the stony nature, which is the salt and nature of stones. By the help my son, of this contemptible matter is our stone, which we have so much sought for, procreated, &c.

With the other of these mediums, C. the stony nature, salt peter, salt of peter, or niter, we have no business at present; but being solicitous of D. gum adrop, or the azoquean vitriol of Lully, it will be worth while to consult Lully himself; of which the philosopher, cap. 59. Theor. Testamenti, thus: son, saith he, the azoquean lion, which is called azoquean vitriol, is by nature made of the peculiar substance of common argent vive, which is the natural root, from whence metal is procreated in its own mine. By common argent vive, he meant not the vulgar but philosophical argent vive, the natural root as well of metals as minerals. When we say common mercury, saith he, we speak of that which the philosophers understand, and when we name the vulgar, we speak of that which is known to the countrymen, and sold in shops. Cap. 1. Lib. Mercuriorum, which the following synonyma's of this mercury, namely, chaos, nature, origo, green lion, argent vive, unguent, oil, pasture and liquor of great value, do also testify in cap. 45. Theor. Test. page 75. vol. 4. Th. Chym.

This common argent vive, or green lion, must be purged from its superfluities, before the azoquean vitriol of Lully, or the gum adrop of Ripley, can be made of it. You must saith

he, my son, being a student of this science, be stedfast, and not search after this or that, because this art is not perfected with many things; and therefore we tell you, there is but one only stone, that is sulphur, and one only medicine, namely, the composition of sulphur, to which nothing is to be added, only the terrestrial and phlegmatic superfluities taken away, because they are and ought to be separated from our argent vive, which is more common to men, than vulgar argent vive, and is of greater price, merit, and stronger union of nature, from which and the first forms of it, it is necessary to separate, by the known degrees of separation, all that belongs not to the sal armoniac of metals, &c. Cap. 18. Theor. Test. page 33. vol. 4. Th. Chym. We say there is but one only philosophical stone, volatile not yet fixed, or matter of a menstruum, extracted from the things aforesaid by our magistery. And therefore when it comes newly into the world, you must not add any other powder, or any other water, nor any thing incongruous to it, more than that, which is born in it, being radical to its own nature, and the mother of it, which feeds and carried it, that is sulphur, which formed the stone in a celestial colour. But before you extract (distil) it, (the stone) thoroughly purge and cleanse it, from all its phlegmatic, terrestrial, and corruptible infirmities, which are contrary to its nature, because they are the death of it, with which it is surrounded, which do mortify its vivificative spirit. Cap. 7. Theor. Test. page 20, of the said vol. It is to be diligently noted, that one of the two aforesaid natural principles, sulphur and argent vive, is more truly natural in the whole, and through the whole substance of it, as well within as without, and that is the pure sulphur, hot and dry, introducing its form, that is, according to which the form of a metal pursues a pure effect. But the other argent vive is unnatural, that is inwardly natural, and outwardly against nature; but the internal natural part is made proper, and also con-natural to itself, because it comes by its own nature, but the external part is added to it by accident, and is to be naturally separated from it after the corruption (putrefaction) of it; wherefore it is manifest that such argent vive is not in the whole substance of it natural, in the first reception of it, nor is depurated to the full, unless it be depurated by the ingenuity of art. C. 5. p. 10. Codicilli.

As to this purification of argent vive, or the green lion, Ripley thus: wherefore saith he, this mercury, the corrosive spirit of common vitriol, is by Raymund called, our fire against nature; nevertheless the same thing happens in some measure to this mercury, (the acidity of vitriol,) as also to the other (vegetable mercury, or green lion,) which is our natural fire. For both of them are hidden in the middle or centre of

their bodies, that is, between the phlegmatic water on one side, and terrestrial crassitude on the other side, nor are they obtained without the great industry of philosophy, and so those parts can avail us nothing, except only their middle substance. For saith Raymond, we take neither of the first principles, because they are too simple, nor of the last, because they are too gross and feculent, but only of the middle; wherein is the tincture, and true oil, separated from unclean terrestreity, and phlegmatic water. Therefore saith Raymond thus: the unctuous moisture, is the near matter of our physical argent vive, page 289, Pupillæ Alchym.

Argent vive, or the green lion, is purified by common vitriol, as thus: When the argent vive is put in a dry vitriolated vapour, (spirit of vitriol) which is a sharp water, it is presently dissolved by the incision and penetration, caused by the sharpness, being manifestly strong, and in dissolving, is converted into the nature of terrestrial vitriol, not taking a metallic, nor a clear cœlestial form, as appears after the evaporation of the said water, and the congelation of it in the form of yellow chrystals, which yellowness proceeds from the sharp sulphurous terrestreity, which was beyond measure mixed in the said water by atoms, with an homogeneous universality and simplicity, which simplicity was taken and bound by the said terrestreity, with the alteration of the light, clarity, and lucidity into obscurity, &c. Cap. 89. Theor. Test. 141. vol. 4. Th. Chym. Son, the thick vitriolated vapours from which vitriol is produced, is very sharp and pontick, and therefore penetrates the parts of the sulphur, and argent vive being depurated, and penetrating, tingeth that purified matter, congealing it into the form of that vitriolated and yellow terrestrial vapour, which is mixed with them. Wherefore what we have said is manifest, that is, this is the great gate, namely, that the terrestrial virtues must not excel the cœlestial, but on the contrary, if you will have the thing desired, cap. 85. Theor. Test. page 137, of the same volume. You may remember that you would put nothing with the menstrual, (the matter of the menstruum) but that which proceeded from it at the beginning of its mixtion; for if you add an incongruous thing, it will presently be corrupted by the incongruous nature, nor will you ever have that which you would have. Gold and silver, and mercury are dissolved in our menstrual, because it participates with them in proximity and vicinity of the first nature, and from hence will you extract a white fume, which is our sulphur, and the green lion, which is your unguent, and the stinking water, which is our argent vive. But it is requisite for the green lion to be thoroughly dissolved in the aqua fœtens, or stinking water, before you can have the said fume, which is our sulphur, which sulphur is indeed the

same way dissolved from the body, congealing the spirit in the form of a dry water, which we call stone, and the highest medium of all our work, which is the connexion and aggregation of both natures, that is, of body and spirit. Son, this water is called aqua ignis, or if you had rather ignisaqua, that undeclinable word, because it burns gold and silver better than elementary fire can do, and because it contains in it heat of a terrestrial nature, which dissolves without violence, which common fire cannot do. Wherefore we enjoin you to make the magistery of the hottest things you can get in nature, and you will have a hot water, which dissolveth all things, cap. 59. Theor. Test. page 58, of the same volume.

These sayings Ripley comprehends in short, thus: these words, saith he, may serve a wise man in order to know and acquire the green lion. But this noble infant is called green lion, because being dissolved, it is clothed in a green garment. Yet out of the green lion of fools, vitriol, is extracted by a violent fire, that water which we call aqua fortis, spirit of vitriol, in which the said lion ought to be elixirated. For all alchymical gold is made of corrosives, &c. page 139, Medulla Phil.

This argent vive, green lion, philosophers lead, &c. being purified with vitriol, must be further matured or calcined into a red colour, minium, lead calcined, sericon, &c. E. that is, vitriolated azoth, page 15. Theor. Test. the fourth medium or principle is a substance produced from its mine, and in it, more near to the nature of metals, which is by some called calcantis, and azoth vitreus, mercury vitriolated, or azoquean vitriol, which is the earth and mine of metals, and is by another name called urisius, of shining white and red within, black and green openly, having the colour of a venomous lizard, immediately generated out of argent vive, the matter aforesaid impregnated with the said hot and dry sulphurous vapour (of common vitriol) in its resolution congealed into a lizard, in which azoth vitriolated is the form and species of the stinking spirit in its mixtion, the mineral heat of which is multiplied, which is the life of metal, and is signified by E. cap. 3. Theor. Testam. page 12. volume 4. Theat. Chym. And a little after: in the work of nature is argent vive, but not such as is found upon the earth, nor will be, till it be first turned into an apostemated and venomous blood. In the same place; you must know, son, that by art and nature argent vive is congealed by an acute water, understand therefore philosophically, because if it were not sharp and acute, it could not penetrate, which is the first action in dissolution, after which dissolution it is returned into an apostemated blood, by the mutation of its own nature into another. Son, there are two things, which ought to stick together by the agreement of contrariety, one pure, the other impure; the im-

pure recedes, fire being an enemy, by reason of its corruption; the other remains in fire, because of its purity, being transmuted into blood, and this is our argent vive, and our whole secret, clothed with a tripartite garment, that is, black, white, and red, and that alone we want for the purpose of our magistery, argent vive containing all that is necessary for a quintessence. There is in mercury whatsoever wise men seek; for under the shadow of it lies a fifth substance; for the substance of it is pure and incombustible; and all of it is nothing else but gold and silver, not common metals, but airy, being in mercury, or the green lion, melted and fused within and without by virtue of the fire against nature, and afterwards purified and separated from all its original blemish and pollution; for that gold which is incombustible, remains fused and liquid, and imparts its golden nature in the said mercury, &c. Cap. 62. Theor. Test. page 103. volume 4. Th. Chym.

Out of this philosophical minium, calcined lead, or sericon only, the adepts sometimes distilled their menstruums; for example, the first of this kind in Numb. 59. Sometimes they dissolved this minium in distilled vinegar, which being drawn off, they reduced it into gum adrop, or Lully's azoquean vitriol, out of which they then distilled the stinking menstruum, or menstruum fœtens, in Numb. 60. Sometimes they dissolved gum adrop per deliquium first, and then distilled it. The thirteenth way of practising, saith Ripley, as it here appears, is very curious, and that is in saturn, philosophical, rubified in a glass vessel stopped, to prevent respiration, with a strong and continual fire, till it becomes red. Take therefore that rubified saturn, and pour a good quantity of distilled vinegar upon it, and shake it very often every day for a month, (a week) then separate the vinegar by a filter, and take only that which is clear without fæces, and put it in balneo to distil, and after the separation of the vinegar, you will find at the bottom of the vessel a white or sky-coloured water, which take, and being put in a bladder five double, to keep out the water, dissolve it in balneo into a cristalline water; put that water in a distillatory, and if you will, separate the elements from it, or distil the dissolved water, which rectify in a circulatory, and the earth which remained in the bottom, in the distillation, calcine, till it grows like a sponge, and then is it very fit to re-assume its mercury separated from it, that a new generation may be made, and a son brought forth, which is called king of fire, and which is so great in the love of all the philosophers, cap. 17. Philos. page 220. Of this work Ripley made mention: cap. 4. of the same book, page 194, saying, there is moreover another work in gum produced by vinegar from red saturn, out of which is the separation of the elements made, after it is dissolved in bladders. The menstruums of gum adrop, which way soever made, were called stinking menstruums, be-

cause of the stinking smell. This water, saith Ripley, hath a most sharp taste, and partly also a stinking smell, and therefore is called stinking menstruum. Assa fætida also is so called from the smell, which our mercury hath when it is newly extracted out of its polluted body, because that smell is like assa fætida, according to the philosopher, who saith; that stink is worst before the preparation of this water, which after the circulating of it into a quintessence, and good preparation, it is pleasant and very delectable, and becomes a medicine against the leprosy, and all other diseases, without which gold vive, you can never make the true potable gold, which is the elixir of life and metals, Adrop. Phil. page 548. vol. 6. Theat. Chym.

These menstruums they called white fume, because of their white and opake colour. It is also called white fume, saith Ripley, nor without cause, for in distillation a white fume goeth out first, before the red tincture, which ascending into the alembick, makes the glass white as milk, from whence it is also called *lac virginis*, or virgin's milk. In the same place; out of the red fume or red tincture, otherwise called the blood of the green lion, the adepts did by rectification alone prepare two mercuries, namely, red and white. Upon this occasion, saith Ripley, I will teach you a general rule; if you would make the white elixir, you must of necessity divide your tincture, the blood of the green lion, into two parts, whereof one must be kept for the red work, but the other distilled with a gentle fire; and you will obtain a white water, which is our white tincture, our eagle, our mercury and virgin's milk. When you have these two tinctures, or the white and red mercury, you will be able to practise upon their own earth, or upon the calx of metals; for the philosophers say, we need not care what substance the earth is of, &c. Adr. Phil. p. 554. vol. 6. Theat. Chemicum.

Let us therefore desist from further pursuit of the said green lion, which we have pursued through the meads and forest of Diana, through the way of philosophical saturn, even to the vineyards of philosophy. This most pleasant place is allowed the disciples of this art, to recreate themselves here, after so much pains and sweat, dangers of fortune and life, exercising the work of women, and the sports of children, being content with the most red blood of the lion, and eating the white or red grapes of Diana, the wine of which being purified, is the most secret secret, of all the more secret Chymy; as being the white or red wine of Lully, the nectar of the ancients, and their only desire, the peculiar refreshment of the adopted sons; but the heart-breaking, and stumbling-block of the scornful and ignorant.

Operis Mago Cabbalistici et Theosophici.

By George Von Welling.—*Hamburgh*, 1735.

OF THE HEAVENLY MERCURY.

That the *universal mercury*, which is also *salt* and *sulphur*, is to be found in all things even in the minutest atoms, and is the spirit and upholder of all things; must not be unknown to those who are versed in the true art of separating. When this mercury is separated from any body, there remains only a gross saltish sulphur, which is without life. Its form is wonderful, in all creatures; the earthly fire makes it fly from all things visible or invisible; it is not easily described, but is well known to the wise. Whoever knows this wonderful phœnix by her feathers, may readily find and prepare the cords whereby this universal, though rarely-seen bird, may be caught. To those who have a knowledge of nature, this is sufficient information; yet we say that the colours of these feathers are like the rainbow, yellow, green, and red, blended in shades according to their origin and share of the light. It is properly called the sulphur of the light of nature, the spirit and soul of all things; without this nothing can be performed in the secret philosophy, and whoever has it, will not want the salt and sulphur of the wise, and may then easily accomplish the art: for the perpetual workings of nature, will shew the fire which is necessary, and its degrees.

We have described the heavenly mercury, and how necessary it is to the tincture or stone of the wise; in the mineral salt sulphur and mercury, it is verily not to be found. Without this heavenly mercury, no being on earth can exist; not that we understand by the spirit of a vegetable animal or mineral, the heavenly mercury. These are mercuries comparatively according to their physical principles, in which the heavenly mercury is concealed in an ærial water, like a highly rectified spirit which divides a body in the minutest particles, but does not melt it into its first matter; for that melting is only possible to the heavenly mercury, which can dissolve all bodies without violence to their nature and properties.

From this the sophistical alchemists may learn how useless their dissolvents are, that tear, rend, and destroy bodies.—

To the true dissolvent belongs this wonderful mercury, which is also salt and sulphur: the sort of a net that is to be used to catch this bird, is a high question, because it appears now in the form of a spirit; then as a smoke or moisture as flour, salt, and sulphur. An experienced bird-catcher is always diligent to have at hand good call-birds, of the same sort as those he intends to catch, and places them among the flock. Of gold, only you can make gold; but of lead you can make mercury by a ferment: like loves its like. By contrary things, nothing is to be obtained; one thing gives this—another, that.—Whosoever has this mercury, as it is congealed in its own minera, the same has a *magnet* through which he may obtain his object, and catch this bird, according to his pleasure, whether it is in the form of a spirit, smoke, damp, or else as the stone Jaspes. Rev. 21. v. 11.

That nothing can be obtained in the high philosophy without the universal mercury, is well known; but this mercury is seldom described by the wise, except in such wonderful enigmas, that it requires divine inspiration to understand them with all their different views and meanings. It is a universal dissolvent; in its first form a fire, which cannot be withstood by earthly bodies; but when it is by the artist's hand brought to the form of congealed ice: it is a wonderful secret in medicine, and of great power. It is not found naturally in such a congealed icy form, but is easily brought thereto, if what was said of the *magnet* has been understood. Whosoever has this mercury, he has the true saline water which is necessary to dissolve the *true* gold for the highest aurum potabile. When metallic gold is dissolved therein, it is also potable; but is only a specific, and the same may be said of silver, and the other metals.

A LETTER

To the true Disciples of Hermes, containing

SIX PRINCIPAL KEYS *of the Secret Philosophy.*

By a FRENCH ADEPT,

Whose name is concealed in the anagram, Dives sicut ardens S—

IF I writ this letter to persuade those to the truth of our philosophy, who imagine that it is only a vain idea, and a mere paradox, I would follow the example of many masters in this great art; I would endeavour to convince those sort of wits of their errors, by demonstrating to them the solidness of the principles of our science supported by the laws, and by the operations of nature, and I would speak but slightly of what belongs to the practice; but as I have a quite different design, and that I write only for you, the wise disciples of Hermes, and true sons of the art, my only intention is to serve you as a guide in a way so difficult to be followed. Our practice is in effect a track in the sands, where one ought to conduct one's self rather by the North Star, than by any footsteps which are seen imprinted there. The confusion of the tracks, which an almost infinite number of people have left there, is so great, and one finds so many different paths, which almost all of them lead into most frightful desarts, that it is almost impossible not to stray from the true road, which only the sages favoured by Heaven have happily known how to find out and to discover.

This confusion stops the sons of art at once; some in the beginning, others in the middle of this philosophical course, and some even when they approach near the end of this painful journey, and when they begin to discover the happy end of their undertaking; but perceive not, that the little of the way which remains for them to go, is the most difficult. They know not that the envious of their good fortune have dug ditches and precipices in the middle of the way, and that for want of knowing the secret windings, whereby the wise avoid those dangerous snares, they unhappily lose all the advantage which they had got, at the same time, when they imagined to have surmounted all the difficulties.

I vow sincerely to you, that the practice of our art is the most

difficult thing of the world, not in regard to its operations, but in respect of the difficulties which are in it, to learn it distinctly from the books of the philosophers; for if on one side it is called with reason the play of children, on the other it requires in those who search for the truth by their labour, and their study, a profound knowledge of the principles, and of the operations of nature in the three kinds; but particularly in the mineral and metallic kind. It is a great point to find out the true matter, which is the subject of our work; you must for this pierce through a thousand obscure vails, wherewith it has been spread over; you must distinguish it by its proper name, among a million of uncommon names, whereby the philosophers have differently expressed it; you must understand all the properties of it, and judge of all the degrees of perfection, which the art is capable of giving to it; you must know the secret fire of the wise, which is the only agent which can open, sublime, purify, and disperse the matter to be reduced into water; you must for this penetrate into the divine source of the celestial water, which operates the solution, the animation and purification of the stone; you must know how to convert our metallic water into an incombustible oil, by the entire solution of the body, from whence it draws its original; and to effect this, you must make the conversion of the elements, the separation, and the re-union of the three principles; you must learn to know how to make thereof a white mercury, and a citrine mercury;—you must fix this mercury, nourish it with its own blood, to the end that it may be converted into the fixt sulphur of the philosophers. These are the fundamental points of our art; the rest of the work is found clearly enough taught in the books of the philosophers, that we have no need of an ampler explanation.

As there are three kingdoms (or reigns) in nature, so there are also three medicines in our art which make three different works in the practice, and which are nevertheless but three different degrees, which raise our elixir to its highest perfection. These important operations of the three works, are by all philosophers reserved under the key of the secret, to the end that the sacred mysteries of our divine philosophy may not be revealed to the profane;—but to you who are the sons of the science, and can understand the language of the wise, the locks shall be opened, and you shall have the keys of the precious treasures of nature and of art, if you apply all your mind to the understanding of what I do design to tell you, in terms as intelligible as is necessary for those, who are predestinated as you are, to the knowledge of these sublime mysteries. I will put into your hands six keys, wherewith you may enter into the sanctuary of philosophy, open all its recesses, and arrive at the understanding of the most hidden truths.

The First Key.

The first key is, that which opens the dark prisons, in which the sulphur is shut up; this is it which knows how to extract the seed out of the body, and which forms the stone of the philosophers, by the conjunction of the male with the female; of the spirit with the body; of sulphur with mercury. Hermes has manifestly demonstrated the operation of this first key, by these words: in the caverns of the metals there is hidden, the stone which is venerable, bright in colour, a mind sublime, and an open sea. This stone has a bright glittering, it contains a spirit of a sublime original, it is the sea of the wise, in which they fish for their mysterious fish. The same philosopher does still more particularly take notice of the nativity of this admirable stone, when he says: the king shall come out of the fire, and shall rejoice in his marriage, and the hidden things shall be laid open. It is a king crowned with glory, who has his nativity in the fire, who is pleased with the union of the spouse, which is given to him. It is this union which makes manifest that which before was hidden.

But before I go any further, I have a counsel to give you, which will be of no small advantage to you; that is, to reflect, that the operations of each of the three works, having a great deal of analogy and relation to one another; the philosophers do designedly speak in equivocal terms, to the end that those who have not lynx's eyes, may pursue wrong, and be lost in this labyrinth, from whence it is very hard to get out. In effect, when one imagines, that they speak of one work, they often treat of another; take heed, therefore, not to be deceived herein; for it is a truth, that in each work the wise artist ought to dissolve the body with the spirit; he must cut off the raven's head, whiten the black, and rubify the white; yet it is properly in the first operation, that the wise artist cuts off the head of the black dragon, and of the raven. Hermes says, that it is from thence that our art takes its beginning. What is born of the crow, is the beginning of this art. Consider, that it is by the separation of the black, foul, and stinking fume of the blackest black, that our astral, white, and resplendent stone is formed, which containeth in its veins the blood of the pelican; it is at this first purification of the stone, and at this shining whiteness, that the first key of the first work is ended.

The Second Key.

The second key dissolves the compound, or the stone, and begins the separation of the elements in a philosophical man-

ner; this separation of the elements is not made but by raising up the subtile and pure parts above the thick and terrestrial parts. He who knows how to sublime the stone philosophically, justly deserves the name of a philosopher, since he knows the fire of the wise, which is the only instrument, which can work this sublimation. No philosopher has ever openly revealed this secret fire, and this powerful agent, which works all the wonders of the art; he who shall not understand it, and not know how to distinguish it by the characters wherewith I have endeavoured to point it out in the discourse of Eudoxus and Pyrophilus, ought to make a stand here, and pray to God to make it clear to him; for the knowledge of this great secret, is rather a gift of heaven, than a light acquired by the force of reasoning; let him, nevertheless, read the writings of the philosophers; let him meditate, and above all let him pray; there is no difficulty, which may not in the end be made clear by work, meditation, and prayer.

Without the sublimation of the stone, the conversion of the elements, and the extraction of the principles is impossible;—and this conversion, which makes water of earth, air of water, and fire of air, is the only way whereby our mercury can be prepared. Apply yourself then to know this secret fire, which dissolves the stone naturally, and without violence, and makes it dissolve into water in the great sea of the wise, by the distillation which is made by the rays of the sun, and of the moon. It is in this manner that the stone, which according to Hermes, is the vine of the wise, becomes their wine, which by the operations of art, produces their rectified water of life, and their most sharp vinegar. This father of our philosophy crys out concerning this mystery; O blessed watery form, which dissolvest the elements! The elements of the stone could not be dissolved, but by this water wholly divine; nor could a perfect dissolution be made of it, but after a proportioned digestion and putrefaction, at which the second key of the first work is ended.

The Third Key.

The third key comprehends of itself alone a longer train of operations, than all the rest together. The philosophers have spoken very little of it, seeing the perfection of our mercury depends thereon; the sincerest themselves, as Artephius, Trevisan, Flamel, have passed in silence the preparations of our mercury, and there is hardly one found, who has not feigned instead of showing the longest and the most important of the operations of our practice. With a design to lend you a hand in this part of the way, which you have to go, where for want of light it

is impossible to follow the true road, I will enlarge myself more than the philosophers have done, on this third key, or at least I will follow in an order that which they have said of this subject so confusedly, that without the inspiration of Heaven, or without the help of a faithful friend, one remains undoubtedly in this labyrinth, without being able to find a happy deliverance from thence. I am sure that you who are the true sons of the science, will receive a very great satisfaction in the explaining of these hidden mysteries, which regard the separation, and the purification of the principles of our mercury, which is made by a perfect dissolution and glorification of the body, whence it had its nativity, and by the intimate union of the soul with its body, of whom the spirit is the only tie which works this conjunction; this is the intention, and the essential point of the operations of this key, which terminate at the generation of a new substance, infinitely nobler than the first.

After that the wise artist has made a spring of living water come out of the stone, that he has pressed out the juice of the vine of the philosophers, and that he has made their wine, he ought to take notice, that in this homogenous substance, which appears under the form of water, there are three different substances, and three natural principles of all bodies: salt, sulphur, and mercury, which are the spirit, the soul, and the body, and though they appear pure and perfectly united together, there still wants much of their being so;—for when by distillation we draw the water, which is the soul and the spirit, the body remains in the bottom of the vessel like a dead, black, and dreggy earth, which nevertheless is not to be despised;—for in our subject there is nothing which is not good. The philosopher, John Pontanus, protests, that the very superfluities of the stone are converted into a true essence; that he who pretends to separate any thing from our subject, knows nothing in philosophy, and that all which is therein of superfluous, unclean, dreggy, and in fine, the whole substance of the compound is made perfect by the action of our fire. This advice opens the eyes of those, who to make an exact purification of the elements, and of the principles, persuade themselves, that they must only take the subtile, and cast away the heavy; but the sons of the science ought not to be ignorant, that the fire, and the sulphur are hidden in the centre of the earth, and that you must wash it exactly with its spirit, to extract out of it the balm, viz. the fixed salt, which is the blood of our stone. This is the essential mystery of this operation, which is not accomplished till after a convenient digestion, and a slow distillation. Follow then, ye sons of art, the command which the truth-telling Hermes gives ye, who says in this place: But with this watery soul, we must mix our vinegar, that we may possess the sulphureous form;

for when the compound is dissolved, it is the key of restoration. You know that nothing is more contrary than fire and water ;—but yet the wise artist must make peace between the enemies, who at the bottom (or radically) love one another vehemently. Cosmopolite has told the manner thereof in a few words : the things therefore being purged, make fire and water to be friends, which they will easily do in their earth which had ascended with them. Be then attentive on this point, moisten oftentimes the earth with its water, and you will obtain what you seek. Must not the body be dissolved by the water, and the earth be penetrated with its humidity to be made proper for generation ?—According to the philosophers, the spirit is Eve; the body is Adam, they ought to be joined for the propagation of their species. Hermes says the same thing in other terms; for water is the strongest nature, which surmounts and excites the fixed nature in the body, that is, rejoices it. In effect, these two substances, which are of the same nature, but of two different sexes, embrace one another with the same love, and the same satisfaction, as the male and the female, and ascend insensibly together, leaving but a little fæces in the bottom of the vessel ; so that the soul, the spirit, and the body, after an exact purification, appear at last inseparably united under a more noble and more perfect form than it was before, and as different from its first liquid form, as the alcohol of wine exactly rectified, and acuated with its salt, is different from the substance of the wine from whence it has been drawn ; this comparison is not only very fitting, but it furthermore gives the sons of science a precise knowledge of the operations of this third key.

Our water is a living spring, which comes out of the stone, by a natural miracle of our philosophy. The first of all is the water which issueth out of this stone. It is Hermes who hath pronounced this great truth. He acknowledges further, that this water is the foundation of our art. The philosophers give it many names; for sometimes they call it wine, sometimes water of life, sometimes vinegar, sometimes oil, according to the different degrees of preparation, or according to the diverse effects, which it is capable of producing. Yet I let you know, that it is properly called the vinegar of the wise, and that in the distillation of this divine liquor there happens the same thing, as in that of common vinegar;—you may from this draw a great instruction; the water and the phlegm ascend first ; the oily substance, in which the efficacy of our water consists, comes the last. It is this middle substance between earth and water, which in the generation of the philosophical child, does the office of the male. Hermes makes us take particular notice of it by these intelligible words: the indifferent unguent, which is fire, is the medium between the fæces and the water. He is not content to give these lights to his scholars,

he shows fnrther in his smaragdine table, in what manner they ought to conduct themselves in this operation. You shall separate the earth from the fire, the subtile from the thick, sweetly, and with great skill. Take care above all things not to smother the fire of the earth by the waters of the deluge. This separation, or rather this extraction, must be done with a great deal of judgment.

It is therefore necessary to dissolve the body entirely, to extract all its humidity from it, which contains this precious sulphur, this balm of nature, and this wonderful unguent, without which you ought not to hope ever to see in your vessel this blackness so desired by all the philosophers. Reduce then the whole compound into water, and make a perfect union of the volatile with the fixed; it is a precept of Senior, which deserves you should give attention to it. The highest fume, says he, ought to be reduced to the lowest, and the divine water is the king descending from Heaven, it is the reducer of the soul to its body, which it at length revives. The balm of life is hid in these unclean fæces; you ought to wash them with this celestial water, until you have removed away the blackness from them, and then your water shall be animated with this fiery essence, which works all the wonders of our art. I cannot give you a better counsel about it than that of the great Trismegistus; you must drive away from the water, the fume which is upon it, the blackness from the unguent, and death from the fæces.—But the only means to succeed in this operation is taught you by the same philosopher, who adds immediately; and this by dissolution, which being done, we have the greatest philosophy, and the secret of all secrets.

But that you may not be deceived with the term of the compound, I will tell you, that the philosophers have two sorts of compounds. The first is the compound of nature; it is that whereof I have spoke in the first key; for it is nature which makes it, in a manner incomprehensible to the artist, who does nothing but lend a hand to nature, by the adhibition of external things, by the means of which she brings forth and produces this admirable compound. The second is the compound of art; it is the wise man who makes it by the secret union of the fixed with the volatile, perfectly conjoined with all the prudence which can be acquired by the lights of a profound philosophy. The compound of art is not altogether the same in the second, as in the third work; yet it is always the artist who makes it. Geber defines it a mixture of argent vive and sulphur, that is to say, of the volatile and the fixed, which acting on one another are volatilized and fixed reciprocally into a perfect fixity. Consider the example of nature, you will see that the earth will never produce fruit, if it be not penetrated with its humidity, and that the humidity would remain

always barren, if it were not retained and fixed by the dryness of the earth.

You ought then to be certain, that one cannot have any good success in our art; if you do not in the first work purify the serpent, born of the slime of the earth. If you do not whiten these foul and black fæces, to separate from thence the white sulphur, the sal-armoniac of the wise, which is their chaste Diana, who washes herself in the bath. All this mystery is but the extraction of the fixed salt of our compound, in which the whole energy of our mercury consists. The water which ascends by distillation, carries up with it a part of this fiery salt; so that the affusion of the water on the body reiterated many times, impregnates, fattens, and fertilizes our mercury, and makes it fitting to be fixed, which is the end of the second work. One cannot better explain this truth, than Hermes has done by these words: when I saw that the water began by degrees to become thicker and harder, I did rejoice, for I certainly knew that I should find what I sought for.

Though you might have but a very indifferent knowledge of our art, what I am going to tell you will be more than sufficient, to make you apprehend, that all the operations of this key, which put an end to the first work, are no other than to digest, distil, cohobate, dissolve, separate, and conjoin, the whole with sweetness and patience. Thus you will have not only an entire extraction of the juice of the vine of the wise; but furthermore, you will possess the true water of life; and I let you know, that the more you shall rectify it, and the more you shall work upon it, the more penetration and virtue it will acquire; the philosophers have not given it the name of the water of life, but because it gives life to the metals. It is properly called the great *Lunaria*, because its brightness wherewith it shines. They also call it a sulphureous substance, a balm, a gum, the viscous humidity, and the most sharp vinegar of the philosophers, &c.

It is not without reason that the philosophers give this mercurial liquor the name of a pontic water, and of a most sharp vinegar. Its exuberant ponticity is the true character of its virtue. There happens also in its distillation, as I have already said, the same thing which happens in that of vinegar.—The phlegm and the water arise first, the sulphureous and the saline parts ascend the last; separate the phlegm from the water, unite the water and the fire together, the mercury with the sulphur, and you shall see at last the blackest black, you will whiten the raven, and rubify the swan.

Since I speak only to you, ye true scholars of Hermes, I will reveal to you one secret, which you will not find entirely in the books of the philosophers. Some of them only say, that of their liquor they make two mercuries, the one white, and

the other red. Flamel has said more particularly, that one must make use of the citrine mercury, to make the imbibitions to the red; he gives notice to the sons of art, not to be deceived in this point; he assures you also, that he had therein been himself deceived, if Abraham the Jew had not informed him of it. Other philosophers have taught, that the white mercury is the bath of the moon, and that the red mercury is the bath of the sun; but there are none who have been willing to shew distinctly to the sons of the science, by what way they may get these two mercuries; if you apprehended me well, you have this point already cleared up to you. The lunaria is the white mercury, the most sharp vinegar is the red mercury; but the better to determine these two mercuries, feed them with flesh of their own species; the blood of innocents, whose throats are cut, that is to say, the spirits of the bodies, are the bath where the sun and moon go to bath themselves.

I have unfolded to you a great mystery, if you reflect well on it; the philosophers, who have spoken thereof, have passed over this important point very slightly. Cosmopolite has very wittily mentioned it by an ingenious allegory, speaking of the purification of mercury: this will be done, says he, if you shall give our old man gold and silver to swallow, that he consume them, and at length he also dying be burnt. He makes an end of describing the whole magistery in these terms; let his ashes be strowed into the water; boil it until it is enough, and you have a medicine to cure the leprosy. You must not be ignorant, that our old man is our mercury, that this name agrees with him, because he is the first matter of all the metals; the same philosopher says, that he is their water, to which he gives the name of steel, and of the loadstone, and he adds for a greater confirmation of what I am about to discover to you: if gold couples with it eleven times, it sends forth its seed, and is weakened almost to death; the chalybs conceives and begets a son more glorious than the father. Behold then a great mystery, which I reveal to you without any enigma; this is the secret of the two mercuries, which contain the two tinctures. Keep them separately, and do not confound their species, for fear they should beget a monstrous lineage.

I not only speak to you more intelligibly than any philosopher has done, but I also reveal to you all which is the most essential in the practice of our art; if you meditate thereon, if you apply yourself to understand it well; but above all, if you work according to those lights which I give you, I in no wise doubt, but you will obtain what you seek for; and if you come not to these knowledges, by the way which I have pointed out to you, I am very well assured that you will hardly arrive at your design by only reading the philosophers. Therefore despair of nothing; search the source of the liquor of the sages,

which contains all which is necessary for the work; it is hidden under the stone; strike upon it with the rod of magic fire, and a clear fountain will issue out of it; do afterwards as I have shewn you, prepare the bath of the king with the blood of the innocents, and you will have the animated mercury of the wise, which never loses its virtue, if you keep it in a vessel well closed. Hermes says, that there is so much sympathy between the purified bodies and the spirits, that they never quit one another when they are united together;—because this union resembles that of the soul with the glorified body, after which faith tells us, that there shall be no more separation nor death. Because the spirits desire to be in the cleansed bodies, but having had them, they enliven them, and dwell in them. You see by this the merit of this precious liquor, to which the philosophers have given more than a thousand different names: it is the water of life of the wise, the water of Diana, the great lunaria, the water of argent vive; it is our mercury, our incombustible oil, which in the cold is congealed like ice, and is melted with heat like butter. Hermes calls it the foliated earth, or the earth of leaves, not without a great deal of reason; for if you well observe, it is all leavy; in a word, it is the most clear fountain, which Count Trevisan makes mention of; in fine, it is the great alkahest which radically dissolves the metals; it is the true permanent water, which after having radically dissolved them, is inseparably united to them, and increases the weight and the tincture.

The Fourth Key.

The fourth key of the art, is the entrance of the second work; it is that which reduces our water into earth; there is but this only water in the world, which by a bare boiling can be converted into earth, because the mercury of the wise carries in its centre its own sulphur, which coagulates it. The terrification of the spirit is the only operation of this work; boil then with patience; if you have proceeded well, you will not be a long time without seeing the marks of this coagulation, and if they appear not in their time, they will never appear; because it is an undoubted sign, that you have failed in some essential thing in the first operations; for to corporify the spirit, which is our mercury, you must have well dissolved the body in which the sulphur, which coagulates the mercury, is inclosed. Hermes assures, that our mercurial water shall obtain all the virtues which the philosophers attribute to it, when it shall be changed into earth. Its force will be entire, if it shall be converted into earth. An earth admirable for its fertility; the land of

promise of the wise, who knowing how to make the dew of heaven fall upon it, make it produce fruits of an inestimable price. Cosmopolite very well expresses the advantages of this blessed earth; he who knows how to congeal water in heat, and to join a spirit with it, shall truly find a thing a thousand times more precious than gold, and every thing. Nothing comes near the worth of this earth, and of this spirit, perfectly bound together according to the rules of our art; they are the true mercury, and the true sulphur of the philosophers, the living male, and the living female, who contain the seed which only can beget a son more illustrious than his parents. Then cultivate diligently this precious earth, moisten it often with its own humidity, dry it as often, and you will not less augment its virtues, than its weight, and its fertility.

The Fifth Key.

The fifth key of our work is the fermentation of the stone with the perfect body, to make thereof the medicine of the third order. I will say nothing in particular of the operation of the third work; except, that the perfect body is a necessary leaven of our paste; that the spirit ought to make the union of the paste with the leaven; in the same manner as water moistens the meal, and dissolves the leaven to compose a fermented paste fit to make bread. This comparison is very proper;—Hermes first made it, saying; for as a paste cannot be fermented without a ferment, so when you shall have sublimed, cleansed, and separated the foulness from the fæces; when you would join them, put a ferment in them, and make the water earth, that the paste may be made a ferment. On the subject of fermentation, the philosopher repeats here the whole work, and shews that just so as the whole lump of the paste becomes all leaven, by the action of the ferment, which has been added to it; so all the philosophical confection becomes by this operation a leaven proper to ferment a new matter, and to multiply it even to infinity.

If you observe well how bread is made, you will find the proportions which you ought to keep among the matters, which compose our philosophical paste. Do not the bakers put more meal than leaven, and more water than the leaven and the meal? The laws of nature are the rules you ought to follow in the practice of our whole magistery. I have given you upon all the principal points, all the instructions which are necessary for you, so that it would be superfluous to tell you more of it, particularly concerning the last operations, about which the philo-

sophers have been less reserved, than on the first, which are the foundations of the art.

The Sixth Key.

The sixth key teaches the multiplication of the stone, by the reiteration of the same operation, which consists but in opening and shutting, dissolving and coagulating, imbibing and drying; whereby the virtues of the stone are infinitely augmented. As my design has not been to describe entirely the practice of the three medicines, but only to instruct you in the most important operations concerning the preparation of mercury, which the philosophers commonly pass over in silence, to hide these mysteries from the profane, which are only for the wise; I will tarry no longer upon this point, and I will tell you nothing more of what relates to the projection of the medicine, because the success you expect depends not thereon.—I have not given you very full instructions but on the third key, because it contains a long train of operations, which, though simple and natural, require a great understanding of the laws of nature, and of the qualities of our matter, as well as a perfect knowledge of chemistry, and of the different degrees of heat, which are fitting for these operations.

I have conducted you by the straight way without any winding; and if you have well minded the road which I have pointed you out, I am sure that you will go straight to the end without straying. Take this in good part from me in the design which I had of sparing you a thousand labours, and a thousand troubles, which I myself have undergone in this painful journey for want of an assistance, such as this which I give you in this letter, which comes from a sincere heart, and a tender affection for all the true sons of the science. I should much bewail you, if like me, after having known the true matter, you should spend fifteen years entirely in work, in study, and in meditation, without being able to extract out of the stone, the precious juice which it incloses in its bosom, for want of knowing the secret fire of the wise, which makes to run out of this plant (dry and withered in appearance) a water which wets not the hands, and which by a magical union of the dry water of the sea of the wise, is dissolved into a viscous water, into a mercurial liquor, which is the beginning, the foundation, and the key of our art; convert, separate, and purify the elements as I have taught you, and you will possess the true mercury of the philosophers, which will give you the fixed sulphur, and the universal medicine.

But I give you notice, that after you shall be arrived at the knowledge of the secret fire of the wise, yet still you shall not attain your point at your first career. I have erred many years in

the way which remains to be gone, to arrive at the mysterious fountain where the king bathes himself, is made young again, and retakes a new life exempt from all sorts of infirmities. Besides this you must know how to purify, to heat, and to animate the royal bath; it is to lend you a hand in this secret way, that I have expatiated on the third key, where all these operations are described. I wish with all my heart, that the instructions which I have given you, may make you go directly to the end. But remember, ye sons of the science, that the knowledge of our magistery comes rather by the inspiration of heaven, than from the lights which we can get by ourselves. This truth is acknowledged by all philosophers; it is for that reason that it is not enough to work; pray daily, read good books, and meditate night and day on the operations of nature, and on what she may be able to do when she is assisted by the help of our art, and by these means you will succeed without doubt in your undertaking. This is all which I had to say to you in this letter. I was not willing to make you such a long discourse as the matter seemed to demand; neither have I told you any thing but what is essential to our art; so that if you know our stone, which is the only matter of our stone, and if you have the understanding of our fire which is both secret and natural, you have the keys of the art, and you can calcine our stone; not by the common calcination which is made by the violence of fire, but by a philosophical calcination which is purely natural.

Yet observe this with the most enlightened philosophers, that there is this difference between the common calcination which is made by the force of fire, and the natural calcination; that the first destroys the body, and consumes the greatest part of its radical humidity; but the second does not only preserve the humidity of the body in calcining it, but still it considerably augments it.

Experience will give you knowledge in the practice of this great truth, for you will in effect find that this philosophical calcination, which sublimes and distils the stone in calcining it, much augments its humidity; the reason is, that the igneous spirit of the natural fire is corporified in the substances which are analogous to it. Our stone is an astral fire, which sympathizes with the natural fire, and which as a true salamander receives its nativity, is nourished and grows in the elementary fire, which is geometrically proportioned to it.

SIR GEORGE RIPLEY'S

Twelve Gates of Alchemy,

(ABRIDGED.)

O hygh yncomprehensyble and gloryous Mageste,
Whose luminos bemes obtundyth our speculation;
One-hode in substance, O Tryne hode in Deite,
Of hierarchycall jubylestes the gratulant gloryfycation;
O pytewouse puryfyer of soules and puer perpetuation;
O deviaunt fro danger, O drawer most deboner;
Fro thys envyos valey of vanyte, O our Exalter.
O power, O wysdom, O goodness inexplycable;
Support me, tech me, and be my Governour,
That never my lyvyng be to thee dysplycable,
But that I aquyte me to thee as a trew professor.
Att thys begynnyng good Lord here my prayer;
Be nygh with grace for to enforce my wyll,
Graunt well that I may my entent fulfyll.
In the begynnyng when thou madyst all of nought,
A globose mater and darke under confusyon,
By thee Begynner mervelously was wrought,
Conteynyng naturally all thyngs withoute dyvysyon,
Of whych thou madyst in six dayes dere dystynction;
As Genesys apertly doth recorde
Then Heavyn and Erth perfeytyd were wyth thy word.
So thorow thy wyll and power owte of one mase
Confusyd was made all thyngs that being ys:
But yn thy glory afore as maker thou was,
Now ys and shall be wythout end I wys:
And puryfyed sowls upp to thy blys
Shall come a pryncyple, thys may be one,
For the declaryng of our Stone.
For as of one mase was made all thyng,
Ryght soe must hyt in our practyse be,
All our secrets of one Image must spryng;
In phylosophers bokes therefore who lust to se,

Our stone ys callyd the lesse world one and three,
Magnesia also of Sulphure and Mercury,
Propotionat by nature most perfytly.
Thys stone alsoe tell thee I dare,
Is the vapour of mettalls potentyall,
How thou shall gett hyt thou must beware:
For invysible is truly thys menstruall:
Howbehytt with the second water phylosophycall,
By seperatyon of elements yt may appeare,
To syght in forme of water cleere.
Of our menstrue by labour exuberate
And wyth hyt may be made sulphure of nature
If itt be well and kyndly acuate;
And cyrculate into a spryt pure.
Then to dyssolve thou must be sure
Thy base wyth hyt in dyvers wyse,
As thou shalt know by thy practyse.

THE FIRST GATE

Of Calcination.

Calcinacion is the purgacyon of our stone,
Restauryng also of hys naturall heate;
Of radycall moysture it lesyth none;
Inducyng solucion into our stone most mete;
After philosophy I you behyte,
Do not after the comyn gyse,
Wyth sulphure and salts preparat in dyvers wyse:
Nether with corrosyves nor with fire alone,
Nor with vyneger nor water ardent,
Nether with the vapour of lede our stone
Is calcyned to our intente:
All they to calcyne whych so be bent
Fro thys hard scyence withdraw theyre hond,
Till they our calcyning better understonde.
For by such calcynyng theyre bodyes be shent,
Whych mynysheth the moysture of our stone;
Therefore when bodyes to powder be brent,
Dry as askys of tre or bone,
Of such calx then wyll we none,
For moysture we multiply radycall,
In calcynyng, mynyshyng none at all.

And for a sure ground of our trew calcynacyon,
Woorch wyttyly kynde only with kynde;
For kynd to kynde hath appetyble inclynacyon;
Who knoweth not thys yn knowledge is but blynd:
He may forth wander as myst doth wyth the wynd;
Woting never wyth perfytnes where to lyght,
Because he cannot conseve our words aryght,
And we make calxes auctious both whyte and red,
Of three degrees or our base be perfyt;
Fluxyble as wex, ells stond they lyttle in sted;
By ryght long processe as phylosophers wryte,
A yere we take or more for our respite,
For in lesse space our calxe wyll not be made,
Able to tayne with colour whych wyll not vade.
If the water be equall in proporcyon
To the erthe whych here in dew mesure,
Of hym shall spryng a new burgyon;
Both whyte and red in pure tyncture,
Whych in the fyre shall ever endure;
Kyll than the quyck, the ded revyve,
Make Trynyte unyte wythout any stryve.
Thys ys the best and the surest proporcyon,
For here ys lest of the part spyrytuall,
The better therefore shall be solucyon;
Then yf thou dyd it wyth water small,
Thyne erth over glutyn whych losyth all:
Take heede therefore to potters loome,
And make you never to nesh thy wome.
Thus under the moysture of the moone,
And under the temperate hete of the sonne,
Thy elements shalbe incynerate sone,
And then thow hast the maistery wone;
Thanke God thy worke was then begon;
Fore there thow hast one token trew,
Whych fyrst in blacknes to thee wyll shew.

THE SECOND GATE.

Of Solution.

But yet I trow thou understandyst not utterly
The very secrett of phylosopers dyssolucion;
Therefore conceve me I councell thee wyttyly:
For I wyll tell thee trewly wythout delusyon;
Our solucyon ys cause of our congelacyon;
For the dissolucyon on the one syde corporall
Causyth congelacyon on the other side spyrytuall.

And we dyssolve into water whych weytyth no hand,
For when the erth ys integrally yncynerat;
Then ys the water congelyd, thys understond;
For the elements be so concatenat,
That when the body fro hys fyrst forme ys alterate:
A new forme ys inducyd immediately,
For nothyng being wythout all forme ys utterly.
And here a secret to thee I wyll dysclose,
Whych ys the ground of our secrets all;
And yf thou hyt not know thou shalt but lose
Thy labour and costs both great and small,
Take hede therefore in errour that thou not fall:
The more thyne erth and the lesse thy water be,
The rather and better solucyon shall thou see.
Behold how yse to water doth relent,
And so hyt must, for water hyt was before;
Ryght soe agayne to water our erth is bent,
And water thereby congelyd for evermore,
For after all phylosophers whych ever was bore:
Every mettall was ons water mynerall,
Therefore wyth water they turne to water all.
And in one glasse must be done all thys thyng,
Lyke to an egg in shape, and closyd well,
Then must you know the mesure of fyryng;
The whych unknowen thy warke ys lost ech dele,
Lett never thy glasse be hotter then thow may feele:
And suffer styll in thy bare hand to holde
For dread of losyng as philosophers have the told.
Yett to my doctryne furthermore intend,
Beware thy glasse thou never opyn ne meve
Fro thy begynnyng, tyll thou have made an end;
If thou do contrary thy warke may never cheve:
Thus in thys Chapter whych ys so breve,
I have the taught thy trew solucion;
Now to the thyrd gate goe, for thys ys won.

THE THIRD GATE.

Of Separation.

Separacyon, doth ech parte from other devyde,
The subtill fro the groce, fro the thyck the thyn;
But separacyon manuall look thou put asyde:
For that pertaynyth to folys whych lyttyll good don wyn,
But in our separacyon nature doth not blyn:
Making dyvysyon of qualytes elementall
Into the fyfth degree tyll they be turned all.

Do thys wyth hete esy and mesuryng
Fyrst wyth moyst fyre, and after wyth the dry:
The flewme by pacyence owt drawyng;
And after that thy other natures wyttyly,
Dry up thyne erth tyll hyt be thrysty:
By calcenyng els thou laboryst all in vayne,
And then make hyt drynke up his moysture agayne.
Whych yf they were not by craft made quick,
And ther fatnes wyth water drawn out;
And so the thyn dyssevered from the thyke,
Thou should never bryng thys worke about:
Yf thou wylt speed therefore wythout doubt,
Reyse up thy byrds out of theyre nest,
And after agayne bryng them downe to rest.
Now to help thee in at thys gate,
The last secret I wyll tell to thee;
Thy water must be seven tymes sublymate,
Ells shall no kyndly dyssolucyon be,
Nor putryfyyng shall thou none see,
Like lyquyd pytch nor colours apperyng,
For lack of fyre wythin thy glasse workyng.
Fower fyers there be whych you must understond,
Naturall, innaturall, against nature, alsoe
Elementall whych doth bren the brond;
These foure fyres use we and no mo;
Fyre against nature must doe thy bodyes wo;
That ys our dragon as I thee tell,
Fersely brennyng as fyre of hell.
Fyre of nature ys the thyrd menstruall,
That fyre ys naturally in every thyng;
But fyre occasionat we call innaturall,
And hete of askys and balnys for putrefying:
Wythout these fyres thou may not bryng
To putrefaccyon for to be seperat,
Thy matters togeather proportyonat.
Therefore make fyre thy glasse wythin,
Whych brennyth the bodyes more then fyre
Elementall; yf thou wylt wyn
Our secret accordyng to thy desyre,
Then shall thy seeds both roote and spyre,
By help of fyre occasionate,
That kyndly after they may be seperat.

THE FOURTH GATE.

Of Conjunction.

Of two conjunccions phylosophers don mentyon make,
Groce when the body with Mercury ys reincendat,
But let hyt passe, and to the second tent thou take,
Which as I sayd ys after separacion celebrat:
In whych the partys be lest whych lest so collygate;
And so promotyd unto most perfyt temperance,
Then never after may be among them repugnance.
Thus causyth separacion trew conjunccion to be had
Of water, ayre, earth, and fyre,
But that every element may into other be lad,
And so abyde for ever to thy desyre;
Do as done laborours with clay and myer,
Temper them thyke, and make them not to thyn,
For so to up drying thou shalt the rather wyn.
And whan thy vessle hath stond by monyths five,
And clowds and clypsys be passed ech one;
That lyght apperen increase thy hete then blyve,
Tyll bryght and shyneing in whytnesse be thy stone,
Then may thou opyn thy glasse anone,
And fede thy chyld whych ys then ybore
Wyth mylke and mete ay more and more.
For now both moyst and dry be so contemperate,
That of the water erth hath recevyd impressyon;
Whych never assunder after that may be seperate,
And ryght soe water to erth hath given ingressyon,
That both together to dwell hath made professyon:
And water of erth hath purchasyd retentive,
They fower be made one never more to strive.
And in two thyngs all our entent doth hing,
In dry and moyst whych be contraryous two;
In dry that hyt the moyst to fyxing bryng,
In moyst that hyt geve lyquyfaccion the erth unto,
That of them thus contemperate may forth go
A temperament not so thyk as the body ys,
Nother so thyn as water wythout mys.

THE FIFTH GATE.

Of Putrefaction.

Now begynnyth the chapter of putrefaccion,
Wythout whych pole no sede may multiply,
Whych must be done only by contynuall accyon
Of hete in the body, moyst, not manually,
For bodies ells may not be alterat naturally:
Syth Chryst do it wytnes, wythowt the grayne of whete
Dye in the ground, encrese may thou not gete.
And in lykewyse wythout thy matter do putrefye,
It may in no wyse trewly be alterate,
Nor thyne elements may be devyded kyndly;
Nor thy conjunccion of them perfytly celebrat:
That thy labor therefore be not frustrate,
The prevyte of putrefying well understond,
Or ever thou take thys warke in hond.
And therefore as I have seyd afore
Theyn elements comyxt and wysely eocquat,
Thou keepe intemperat heate, eschuyng evermore,
That they by violent hete be never incynerat;
To powder dry unprofytably rubyfycate,
But into powder blacke as a crowes byll
Wyth hete of balne, or ells of our dounghyll.
To tyme that nyghts be past nynty,
In moyst hete kepe them fro eny thyng;
Sone after by blacknes thow shalt espy
That they draw fast to putrefying,
Whych thow shalt after many colers bryng
To perfyt whytenes wyth pacyence esyly,
And so thy sede in hys nature shall multeply.
Thys tyme of conceptyon wyth esye hete abyde,
The blacknes showing shall tell the when they dye;
For they together lyke lyquyd Pyche that tyde,
Shall swell and burbyll, setyll, and putrefye,
Shyning colors therin thou shalt espye:
Lyke to the raynbow mervelose unto syght,
The water then begynnyth to dry upryght.
For in moyst bodys hete noryshyng temperate,
Ingendryth blacknes syrst of all which ys
Of kyndly commyxyon to the tokyn assygnate;
And of trew putrefying, remember thys,
For then to alter perfytly thou may not mysse;
And thus by the gate of blacknes thou must cum in
To lyght of Paradyce in whytenes yf thou wylt wyn.

For fyrst the son in hys uprysyng obscurate
Shalbe, and passe the waters of Noyes flud
On erth, whych were a hundred dayes contynuate
And fyfty, away or all thys waters yode,
Ryght so our waters as wyse men understode
Shall passe, that thou wyth Davyd may say
Abierunt in sicco fluminæ : bare thys away.

THE SIXTH GATE.

Of Congelation.

Of congelacyon I nede not much to wryte,
But what yt ys now I wyll fyrst declare:
It ys of soft thyngs induracyon of colour whyte,
And confyxacyon of spyrits whych fleyng are:
How to congele thee nedyth not much to care
For elements wyll knyt together sone,
So that putrefaccyon be kyndly done.
For when the matter ys made parfyt whyte,
Then wyll thy spryte wyth the body congelyd be;
But of that tyme thou must have long respyte,
Yer yt appere congelyd lyke pearles unto the,
Such congelacyon be glad for to see;
And after lyke graynys red as blod,
Rychyr then any worldly good.
The erthly grosnes therefore fyrst mortyfyed
In moystnes, blacknes ingendryd ys;
Thys pryncypell may not be denyed,
For naturall philosophers so seyth I wys,
Whych had, of whytenes thou may not mys;
And into whytenes yf thou congele hyt ons,
Thou hast a stone most presyose of all stonys.
But here thou must another secret knowe,
How the philosophers chyld in the ayre ys borne;
Besy thee not to fast at the cole to blowe,
And take that nether for mock nor skorne,
But trust me truly else thy work ys all forlorne;
Wythout thyne erth wyth water revyvyd be,
Our trew congelyng shalt thou never see.

THE SEVENTH GATE.

Of Cibation.

Thre tymes thus must thou turne about thy whele
Abowte kepying the rewle of the seyd cibacyon,
And then as sone as yt the fyre doth fele,
Lyke wax yt wylbe redy unto lyquacyon;
Thys chapter nedyth not longer protestacion;
For I have told thee the dyatory most convenyent
After thyne elements be made equypolent.
And also how thou to whytenes shalt bryng thy gold,
Most lyke in fygure to the lenys of an hawthorn tre,
Callyd Magnesya afore as I have told;
And our whyte sulfur wythowte conbustebyllyte,
Whych fro the fyer away wyll never fle;
And thus the seventh gate as thow desyred
In the upspryng of the son ys conqueryd.

THE EIGHTH GATE.

Of Sublimation.

In sublymacyon fyrst beware of one thyng,
That thou sublyme not to the top of thy vessell,
For without vyolence thou shalt yt not downe bryng
Ageyne, but there yt wyll abyde and dwell;
So hyt rejoysyth wyth refrygeracion I the tell;
Kepe hyt therfore wyth temperat hete adowne
Full forty dayes, tyll hyt wex black abowen.
And sublymacyon we make for causys thre,
The fyrst cause ys to make the body spirituall;
The second that the spryt may corporall be,
And becom fyx wyth hyt and substancyall;
The thyrd cause ys that fro hys fylth orygynall
He may be clensyd, and hys fatnys sulphuryose
Be mynyshyd in hym whych ys infectuose.
Then when they thus togeder depuryd be,
They wyll sublyme up whyter then snow;
That syght wyll gretly comfort the;
For than anon parfytly shalt thou know
Thy sprytts shall so be a downe I throw;
That thys gate to the shalbe unlockyd,
Out of thys gate many one be shuyt and mockyd.

THE NINTH GATE.

Of Fermentation.

That poynt therfore I wyll dysclose to thee,
Looke how thou dydyst wyth thy unparfyt body,
And do so wyth thy parfyt bodys in every degre;
That ys to sey fyrst thou them putrefye
Her prymary qualytes destroying utterly;
For thys ys wholey to our entent,
That fyrst thou alter before thou ferment.
To thy compound make ferment the fowerth parte,
Whych ferments be only of son and mone;
If thou therfore be master of thys arte,
Thy fermentacion lat thys be done,
Fyx water and erth together sone:
And when the medcyn as wax doth flowe,
Than uppon Malgams loke thou hyt throw.
And when all that together ys myxyd
Above thy glasse well closyd make thy fyre,
And so contenew hyt tyll all be fyxid,
And well fermented to desyre;
Than make projeccyon after thy pleasure:
For that ys medcyn than ech dele parfyt,
Thus must you ferment both red and whyte.
And understond that ther be ferments three,
Two be of bodys in nature clene,
Whych must be altryd as I have told thee;
The thyrd most secret of whych I mene,
Ys the fyrst erth to hys owne water grene:
And therfore when the lyon doth thurst,
Make hym drynke tyll hys belly burst.
But wyth thy bace after my doctryne preperat;
Whych ys our calx, thys must be don;
For when our bodys be so calcenat,
That water wyll to oyle dyssolve them sone;
Make therfore oyle of son and mone
Which ys ferment most fragrant for to smell,
And so the ninth gate ys conquered of thys castell.

THE TENTH GATE.

Of Exaltation.

Yf thou therfore thy bodys wyll exaltat,
Fyrst wyth the spryts of lyfe thou them augment,
Tyll tyme thy erth be well subtylyate,
By naturall rectyfyyng of eche element;
Hym up exaltyng into the fyrmament:
Than much more presyose shall they be than gold,
Because they of the quyntessence do hold.
For when the cold hath overcum the hete,
Then into water the ayre shall turnyd be;
And so two contrarys togethyr shall mete,
Tyll ether wyth other ryght well agre,
So into ayre thy water as I tell the;
When hete of cold hath gott domynacyon,
Shalbe convertyd by craft of cyrculacion.
And of the fyer then ayer have thou shall,
By losyng putrefyyng and sublymyng;
And fyer thou hast of the erth materyall:
Thyne elements by craft thus dysseveryng,
Most specyally the erth well calcenyng:
And when they be eche on made pure,
Then do they hold all of the fyfth nature.

THE ELEVENTH GATE.

Of Multiplication.

And why thou may thy medcyn multeply,
Infynytly the cause forsoth ys thys.
For yt ys fyer whych tyned wyll never dye:
Dwellyng wyth the as fyer doth in housys,
Of whych one sparke may make more fyers I wys;
As musk in pygments, and other spycys mo,
In vertue multyplyeth and our medcyn ryght so.
So he ys ryche the whych fyer hath les or more,
Because he may so gretly multeply;
And ryght so ryche ys he whych any parte hath in store
Of our elixers whych be augmentable infynytly:
One way yf thou dyssolve our powders dry,
And oft tymes of them make congelacyon,
Of hyt in goodnes thou makyst then augmentacyon.

The second way both in goodnes and in quantyte,
Hyt multyplyeth by iterat fermentacion,
As in that chapter I showyd playnly unto the,
By dyvers manners of naturall operacyon,
And also in the chapter of our cybacyon :
Where thou may know how thou shalt multeply
Thy medcyn wyth mercury infynytly.

THE TWELFTH GATE.

Of Projection.

In projeccyon hyt shalbe provyd yf our practise be profytable
Of whych yt behovyth me the secrets here to meve,
Therfore yf thy tyncture be sure and not varyable,
By a lyttyll of thy medcyn thus shall thou preve
Wyth mettall or wyth mercury as pyche yt wyll cleve :
And tynct in projeccyon all fyers to abyde,
And sone yt wyll enter and spred hym full wyde.
But many for ignorans doth mar that they made,
When on mettalls unclensyd projeccyon they make,
For be cause of corrupcyon theyr tinctures must vade;
Whych the wold not awey fyrst fro the bodys take,
Whych after projeccyon be bryttyl, bloe, and blacke ;
That thy tyncture therfore may evermore last,
Uppon ferment thy medcyn loke fyrst that thou cast.

JOHN PONTANUS,

OF THE

Sophic Fire.

1. I, JOHN PONTANUS, have travelled through many countries, that I might know the certainty of the philosophers stone; and passing through the universe, I found many deceivers, but no true philosophers, which put me upon incessant studying, and making many doubts, till at length I found out the truth. But when I attained the knowledge of the matter in general, yet I erred at least two hundred times, before I could attain to know the singular thing itself, with the work and practice thereof.

2. First, I began with the putrefaction of the matter, which I continued for nine months together, and obtained nothing.—I then for some certain time proved a *Balneum Mariæ*, but in vain. After that, I used a fire of calcination for three months space, and still found myself out of the way. I essayed all sorts of distillations and sublimations, as the philosophers, Geber, Archelaus, and all the rest of them have prescribed, and yet found nothing: In sum, I attempted to perfect the whole work of alchemy by all imaginable and likely means, as by horse-dung, baths, ashes, and other heats of divers kinds, all which are found in the philosophers books, yet without any success.—I yet continually for three years together studied the books of philosophers, and that chiefly in Hermes, whose concise words comprehend the sum of the whole matter, viz. the secret of the philosophers stone, by an obscure way of speaking, of what is superior, and what is inferior, to wit, of heaven and of earth.—Therefore our operation which brings the matter into being, in the first, second, and third work, is not the heat of a bath, nor horse-dung, nor ashes, nor of the other fires, which philosophers excogitate in their books. Shall I demand then, what it is that perfects the work, since the wise men have thus concealed it?—Truly being moved with a generous spirit, I will declare it, with the complement of the whole work.

3. The *Lapis Philosophorum*, therefore, is but one, though it has many names, which before you conceive them, will be very difficult. For it is watery, airy, fiery, earthy: it is salt, sulphur, mercury, and phlegm; it is sulphureous, yet is argent vive; it has many superfluities, which are turned into the true essence, by the help of our fire. He which separates any thing from the subject or matter, thinking it to be necessary, wholly

errs in his philosophy. That which is snperfluous, unclean, filthy, feculent, and in a word, the whole substance of the subject is transmuted or changed into a perfect, fixed, and spiritual body, by the help of our fire, which the wise men never revealed, and therefore it is, that few attain to this art, as thinking that to be superfluous and impure, which is not.

4. It behoves us now to enquire after the properties of *our fire*, and how it agrees with our matter, according to that which I have said, viz. that a transmutation may be made, though the fire is not such as to burn the matter, separating nothing from it, nor dividing the pure parts from the impure, as the philosophers teach, but transmuting and changing the whole subject into purity. Nor does it sublime after the manner of Geber's sublimation, nor the sublimations or distillations of Arnoldus, or others; but it is perfected in a short time. It is *a matter mineral*, equal, continuous, vapours or fumes not, unless too much provoked; partakes of sulphur, and is taken otherwise than from matter;—it destroys all things, dissolves, congeals, coagulates and calcines, adapted to penetrate, and is a compendium, without any great cost. And that is the fire, with a gentle heat, soft or remiss, by which the whole work is perfected, together with all the proper sublimations. They who read Geber, with all the rest of the philosophers, though they should survive an hundred thousand years, yet would they not be able to comprehend it, for that this fire is found by a profound cogitation only, which being once apprehended, may be gathered out of books, and not before.

5. The error, therefore, in this work, proceeds chiefly from a not knowing, or understanding of the true fire, which is one of the moving principles that transmutes the whole matter into the true philosophers stone; and therefore diligently find it out. Had I found that first, I had never been two hundred times mistaken in the pursuit of the matter I so long sought after. For which cause sake, I wonder not that so many, and so great men, have not attained unto the work. They have erred, they do err, and they will err; because the philosophers, *Artephius only excepted*, have concealed the principal or proper agent. And unless I had read Artephius, and sensibly understood his speech, I had never arrived to the complement of the work.

6. Now the practical part is this: Let the matter be taken and diligently ground with a philosophical contrition, put it upon the fire, with such a proportion of heat, that it only excite or stir up the matter; and in a short time that fire, without any laying on of hands, will complete the whole work, because it putrefies, corrupts, generates, and perfects, and makes the three principal colours, viz. the black, white, and red to appear. And by the means of this our fire, the medicine will

be multiplied, by addition of the crude matter, not only in quantity, but also in quality or virtue. Therefore seek out this fire with all thy industry, for having once found it, thou shalt accomplish thy desire, because it performs the whole work, and is the true key of all the philosophers, which they never yet revealed. Consider well of what I have spoken concerning the properties of this fire, and thou must know it, otherwise it will be hid from thine eyes.

7. Being moved with generosity, I have written these things, but that I might speak plainly, this fire is not transmuted with the matter, because it is nothing of the matter, as I have before declared. And these things I thought fit to speak, as a warning to the prudent sons of art, that they spend not their money unprofitably, but may know what they ought to look after; for by this only they may attain to the perfection of this secret, and by no other means.

Farewell.

THE STONE OF FIRE,

FROM

BASIL VALENTINE.

Whosoever desires to become a perfect anatomist of antimony, the first thing to be considered by him is solution of the body; and in order to this, he must take it in a convenient place, and propose to himself the right way, that he be not seduced into devious paths. Secondly, he must observe the governance of the fire, taking care that it be neither too much, nor too little, or too hot, or too cold. For the sum of all is sited in an exact governance of the fire; by which the vivifying spirits of antimony are extracted, and loosed from their bonds, and so rendered capable to manifest their effects operatively.—Also, he must take great care, that this operative virtue be not mortified, and perish by adustion.

Kirkringius—Believe not only Basilius, but me also, with the same faith and sincerity affirming to you; this is the first key, this is the principal part of the whole art, this opens to you the first gate, this will also unlock the last, which leads to the palace of the king. But as I said, not only believe, but also consider and observe. Here you stand in the entrance, if you miss the door, all your course will be error, all your haste ruin, and all your wisdom foolishness. He who obtains this key, and knows the method, which is called manual operation, by which to use it, and hath strength to turn the same, will acquire riches, and an open passage unto the mysteries of chemistry.

Basil—Therefore preparation of antimony consists in the key of alchemy, by which it is dissolved, opened, divided, and separated. Also in extracting its essence, and in vivifying its mercury; which mercury must afterwards be precipitated into a fixed powder. Likewise by art and a due method, of it may be made an oil. The same is visible in other preparations, derived from the spagyric art and alchemy; as for example: if any one would make beer of barley, wheat, or other corn, all these degrees must be most perfectly known to him, before he can from those grains extract their most subtile essence and virtue, and reduce the same into a most efficacious drink. First, the grains must be so long steeped in water, as until they be able sufficiently, to open and resolve themselves, as I, when

I was a young man, travelling into England and Holland, diligently observed to be done in those places; this is called putrefaction and corruption. This key being used, the water is drawn off from the grain, and the macerated corn is laid on heaps close together, and left so for a due time, until it spontaneously conceive heat, and by the same heat germinating, the grains adhere each to other; this is digestion. This being finished, the grains which adhered in their germination, are separated, and dried, either in the air, or by heat of fire, and so hardened. This is reverberation, and coagulation. When the corn is thus prepared, it is carried to the mill, that it may be broke and ground small; this is vegetable calcination. Afterwards, by heat of fire cocting these grains, the more noble spirit of them is extracted, and the water is imbibed with the same; which without the aforesaid preparation could not have been. In this way the crude water is converted into beer, and this operation (though I speak but rudely) is and is called distillation. The hops, when added to the beer, is the vegetable salt thereof, which conserves and preserves from all contraries, endeavouring to corrupt the same.

After all these works are performed, a new separation is made by clarification, viz. of the drink, in this manner: a little yest or ferment is added, which excites an internal motion and heat in the beer, so that it is elevated in itself, and by the help of time, separation of the dense from the rare, and of the pure from the impure is made; and by this means the beer acquires a constant virtue in operating, so that it penetrates and effects all those ends, for which it was made and brought into use; which before could not have been, because the spirit, the operator was hindered, by its own impurity, from effecting its proper work.

In wine also doth not experience teach the same? That cannot, before the time come, in which the impurities may be separated from it, so very perfectly and efficaciously perform its own work, as after separation of the pure from the impure:—which by drunkenness is manifest; for beer or wine unsettled, and not purified, give not forth from themselves so much spirit for inebriating, as after clarification. But of this no more.—After all the aforesaid, a new operation may be instituted, by vegetable sublimation, for separation of the spirit of the wine or beer, and for preparing it by distillation into another drink of burning wine, which may also be made of the lees or dregs of wine and beer. When this is done, the operative virtue is separated from its own body, and the spirit being extracted by fire, forsakes its own unprofitable dead habitation, in which it was commodiously hospited before. Now, if this burning wine, or spirit of wine, be rectified, an exaltation is made by often distilling it, and by a certain method of operating, the

pure part, free from all phlegm or aquosity, may be so concentered, and as it were condensed, as one measure of it may effect more, than twenty or more could have done before. For it sooner inebriates, and is swift, volatile and subtile for penetrating and operating.

Here I admonish you, whosoever you are, who desire to be taught by my writings, and hope to obtain riches and a true medicine from antimony, that you would not carelessly peruse my intention, in which is no letter writ in vain, and which hath not a certain singular signification for your instruction.

Kirkringius—Come hither you traveller, stay your journey here. Contemn not or slightly pass over this tautological, but not impertinent, admonition; often in your mind have recourse to this description of beer; search, contemplate, and weigh all things, perhaps in this turbid and famous gulf, you will find the fish you look not for. If in this light you yet be blind, I know not any collyrium will profit you; if with so certain a manuduction you cannot pass on to the work itself, I know not who will lend you a staff, or what demonstration can direct the journey of a stupid man. Believe, read, meditate, labour, and spare the use of so many chemical books, which distract you with the error of various ways; this one tells you all things.

Basil—When most hard steel is struck with an hard and solid flint, fire excites fire by vehement commotion, and accension, drawing forth the occult sulphur, or the occult fire is manifested by that vehement commotion, and enkindled by the air so, as it truly and efficaciously burns; but the salt remains in the ashes, and the mercury thence takes its flight together with the burning sulphur.

Kirkringius—You, who read this most simple comparison of steel and a flint, slack the reins of your admiration, and seriously ask yourself, whether there can be found out any way or method, by which from this stone and cold iron may be extracted a substance, of which one only grain (but why do I speak of a grain?) of which the hundredth part of a grain can in a very short time convert a great mass of some rude matter, into the most splendid and most precious of all things; yea, into fire most profitable for mankind. This is possible, and is daily done, when the fixed is made volatile, and the volatile again fixed. He that hath understanding, let him understand, and cease to defame the admirable virtues of chemical works.

Basil—So here also understand, that antimony ought in a certain method so to be handled, as its mercury may be separated from the sulphur thereof, in a natural manner.—Now as fire, which lies absconded in matter, unless it be made manifest, and can be demonstrated, is profitable for nothing,

is not, as I may say, tangible by the hands, nor can it effect any thing to purpose; so medicine can effect nothing that is excellent, unless it be first separated from its grossness, rectified and so discharged of impurities, clarified and brought to light by due preparation, as is manifest in all things: for when separation of the pure from the impure is made, and all that is mountainous or terrestrial is segregated from the pure metal, then the desired harvest is to be expected. Hence it is manifest, that fire can effect nothing, before it is in a certain manner opened and set at liberty, that it may operate. Therefore, to comprehend much in few words, I say, this is the condition of antimony.

Its transparent redness is assigned to the carbuncle, ruby, and coral; its whiteness, to the diamond and crystal; its blue colour, to the sapphire; green, to the emerald; yellow, to the jacinth; its black, to the granate, which stone contains in itself a certain blackness occultly absconded. But as to metals, the black is assigned to saturn, the red to iron, the yellow to gold, the green to copper, the blue to silver, the white to mercury, and its mixture of various colours is attributed to Jupiter. But as all the colours of all metals and precious stones are clearly found in antimony, so also all the powers and virtues of medicine are no less shewed in it, than the colours aforesaid.

There is an extraction of antimony made in this manner. Grind crude *(pure)* antimony to powder, and pour *(distil)* upon it strong vinegar, not of wine, but made of its own minera, and expose the mixture in a vessel well closed to a solar heat; then, after some time the vinegar will be tinged with a blood-like colour; pour *(distil)* off this extraction clear, filter it, and distil by alembick in sand: then again, in distilling, it shews admirable colours, pleasant to the sight, and wonderful in aspect. This oil at length becomes red as blood, and leaves many fæces, and prevails against many infirmities.

Take crude Hungarian antimony, put that ground to a subtile powder, into a glass cucurbit with a flat bottom, and pour thereon the true vinegar of philosophers, rendered more acid with its own salt. Then set the cucurbit firmly closed in horse-dung, or B. M. to putrify the matter for forty days, in which time the body resolves itself, and the vinegar contracts a colour red as blood.

Melt the minera of antimony, *and purify it*, grind it to a *subtile powder*, this matter put into a round glass, which is called a phial, having a long neck, pour upon it distilled water, that the vessel may be half full. Then having well closed the vessel, set it to putrify in horse-dung, until the minera begin to wax hot, and cast out a froth to the superficies; then it is time to take it out; for that is a sign the body is opened.

This digested matter put into a cucurbit, which well close, and extract the water, which will have an acid taste. When all the water is come off, intend the fire, and a sublimate will ascend; this again grind with the fæces, and again pour on the same water, and a second time abstract it, then it will be more sharp. This operation must be repeated, until the water be made as acid, as any other sharp distilled vinegar of wine. But the sublimate, the oftener the operation is repeated, the more it is diminished. When you have obtained this acid vinegar, take fresh minera as before, and pour this vinegar on it, so as it may stand above it three fingers; put it into a pelican, and digest it two days in heat, then the vinegar becomes red, and much more sharp than before. Cant this clean off, and distil it without addition in B. M. The vinegar comes off white, and the redness remains in the bottom, which extracted with spirit of wine, is an excellent medicine. Again rectify the vinegar in B. M. that it may be freed from its phlegm; lastly, dissolve in it its proper salt, viz. four parts of it, to one of the salt, and force it strongly by ashes; then the vinegar becomes more sharp, and acquires greater strength, and virtue.

The star is thus made: Put Hungarian antimony nine parts upon iron red-hot four parts, melt these together with two parts of nitre added in spoonfulls for half an hour, pour out the whole into a hot greased iron mortar, when cold take out the regulus, and separate it from all the scoria; break this regulus to pieces, and add to it when melted as much of nitre as before, and pour it out. Repeat this labour the third time; then the regulus purgeth itself, and becomes pure and clear. Note, if you have rightly performed the fusion, you will see a fair star on the regulus shining like cupellate silver, a proof that the matter has taken a new structure in rays like the sun and moon, from the centre to the circumference.

Sir Humphry Davy, page 400, Elements of Chemistry, writes: Basil Valentine is the first chemist who has described the process of extracting antimony from the sulphuret, though it does not appear that he was the inventor of this process. To procure antimony, the common antimony sold by druggists, which appears as a series of chrystals like needles possessing the metallic brilliancy, and which are composed of the metal and sulphur, are ignited with half their weight of iron filings (Boerhaave says nails) and a quarter of their weight of nitre added (in spoonfulls) when they are in fusion, the antimony will be found at the bottom. This is to be ignited for about twenty minutes with twice its weight of tartar, when the pure metal will be produced.

ONE HUNDRED APHORISMS

Demonstrating the Preparation of the

GRAND ELIXIR.

By BARO URBIGERUS.

1. The hermetic science consists only in the right knowledge of the first matter of the philosophers, which is in the mineral kingdom, not yet determined by nature.

2. An undetermined matter being the beginning of all metals and minerals, it follows, that as soon as any one shall be so happy, as to know and conceive it, he shall easily comprehend also their natures, qualities, and properties.

3. Although some persons, possessed with foolish notions, dream, that the first matter is to be found only in some particular places, at such and such times of the year, and by the virtue of a magical magnet; yet we are most certain, according to our divine master, Hermes, that all these suppositions being false, it is to be found every where, at all times, and only by our science.

4. The hermetic art consists in the true manipulation of our undetermined subject, which before it can be brought to the highest degree of perfection, must of necessity undergo all our chemical operations.

5. Our chemical operations are these, amalgamation, sublimation, dissolution, filtration, cohobation, distillation, separation, reverberation, imbibition, and digestion.

6. When we call all these operations ours, they are not at all to be understood according to the common operations of the sophisters of metals, whose industry consists only in disguising of subjects from their form, and their nature; but ours are really to transfigure our subject, yet conserving its nature, quality, and property.

7. This our subject, after its having passed through all those artificial operations, which always imitate nature, is called the

philosophers stone, or the fifth essence of metals, being compounded of the essence of their four elements.

8. The metals and minerals, which nature has already determined, although they should be retrogradated into running mercury, water, and vapour; yet can they by no means be taken for the first matter of the philosophers.

9. Our true and real matter is only a vapour, impregnated with the metallic seed, yet undetermined, created by God Almighty, generated by the concurrence and influence of the astrums, contained in the bowels of the earth, as the matrix of all created things.

10. This our matter is called undetermined, because, being a medium between a metal and a mineral, and being neither of them, it has in it power to produce both, according to the subject, it meets withal.

11. Such a metallic vapour, congealed and nourished in the bowels of the earth, is called the undetermined, and when it enchants the serpent with the beauty of its internal and additional fire, the determined green dragon of the philosophers; and without the true knowledge and right manipulation of it, nothing can be done in our art.

12. This green dragon is the natural gold of the philosophers, exceedingly different from the vulgar, which is corporeal and dead, being come to the period of its perfection according to nature, and therefore incapable of generating, unless it be first generated itself by our mercurial water; but ours is spiritual, and living, having the generative faculty in itself, and in its own nature, and having received the masculine quality from the Creator of all things.

13. Our gold is called natural, because it is not to be made by art, and since it is known to none, but the true disciples of Hermes, who understand how to separate it from its original lump; it is called also philosophical; and if God had not been so gracious, as to create this first chaos to our hand, all our skill and art in the construction of the great elixir would be in vain.

14. Out of this our gold, or undetermined green dragon, without the addition of any other created thing whatsoever, we know how through our universal menstruum to extract all our elements, or principles, necessary for the performance of our great work; which is our first way of preparing the grand elixir; and since this our first chaos is to be had without any expence, as costing only the trouble of digging it out of the mines, this is not unfitly called the only way of the poor.

15. The operations in this our first way being in a manner the same with those of our second, which is, when we join our determined dragon with our serpent, we shall (to avoid repe-

titions) in the subsequent aphorisms give instructions for them both together.

16. Our serpent, which is also contained in the bowels of the earth, being of all created things whatsoever, the nearest subject of a feminine nature to our dragon, through their copulation such an astral and metallic seed, containing our elements, is also to be brought forth, as can, though with somewhat more of expence and time, perform the whole mystery of Hermes.

17. Since our serpent is of all created things, the nearest subject of feminine nature to our dragon, she is after her copulation to be taken for the basis of our philosophical work; for out of her bowels, without the help of any other metal or mineral, we must draw our principles or elements, necessary to our work, being retrogradated by the universal menstruum.

18. This feminine subject cannot be retrogradated, unless to free her from her impurities, and heterogeneous qualities, she is first actuated by her homogeneous ones, that she may be in a better capacity to receive the spiritual love of our green dragon.

19. After our serpent has been bound with her chain, penetrated with the blood of our green dragon, and driven nine, or ten times through the combustible fire into the elementary air, if you do not find her to be exceeding furious, and extremely penetrating, it is a sign, that you do not hit our subject, the notion of the homogenea, or their proportion.

20. If this furious serpent, after it has been dissolved by the universal menstruum, filtrated, evaporated, and congealed nine or ten times, does not come over in a cloud, and turn into our virgin milk, or metallic argentine water, not corrosive at all, and yet insensibly, and invisibly devouring every thing, that comes near it, it is plainly to be seen, that you err in the notion of our universal menstruum.

21. The serpent, of which I now speak, is our true water of the clouds, or the real eagle and mercury of the philosophers, greatly different from the vulgar, which is corporeal, gross, dead, and full of heterogeneous qualities, and a subject fallen from its sphere, like unripe fruit from the tree; but ours is spiritual, transparent, living, residing in its own sphere, like a king on his throne.

22. Though the vulgar mercury is such an unripe fruit, corporeal, and dead; yet if you know how to amalgamate it with our dragon, and to retrogradate it with the universal menstruum, you may assure yourself, that out of this also you shall be able to prepare a sophic mercury, with which you shall certainly produce the great elixir, discover the secret of secrets,

unlock the most difficult locks, and command all the treasures in the world.

23. Our mercury is called the mercury of the philosophers, because it is a subject, which is not to be found ready prepared to our hand; for it must of necessity be made by our philosophical preparations, out of the first chaos; and although it is artificial, yet is it naturally prepared, nature, which is imitated in the preparation of it, contributing likewise thereunto.

24. Since our subject cannot be called the fiery serpent of the philosophers, nor have the power of overcoming any created thing, before it has received such virtue and quality from our green dragon, and the universal menstruum, by which itself is first overcome, devoured, and buried in their bowels, out of which being born again, it is made capable of the same, it follows, that such a virtue of killing and vivifying is natural to our dragon and the universal menstruum.

25. The universal menstruum of the philosophers is that celestial one, without which nothing can live nor subsist in this world. It is also that noble champion, which delivers the uncorrupted virgin, Andromeda, who was with a strong chain fastened to the rock in the power of the dragon, of whose spiritual love having admitted, for fear of being eternally ruined and devoured by him, which could not have been avoided, if this noble champion had not come to her assistance. She is to be delivered of a child, which will be the wonder of wonders, and prodigy of nature.

26. If our virgin in her confinement, before she is set at liberty, does not manifest her extreme beauty with all her internal, divers, delicate natural colours, wonderfully charming, and very pleasant to the eye, it signifies, that she has not sufficiently enjoyed the spiritual company of the dragon.

27. If the universal menstruum has not totally delivered the virgin from the claws of the dragon, it is a sign, either that she was not sufficiently free from her heterogeneous qualities, or that she had not received from the external heat a sufficient penetrating quality, or that the universal menstruum was too weak to perform its undertaking.

28. To know, whether the amalgamation, sublimation, dissolution, filtration, coagulation, and distillation have been natural and philosophical, the whole body of the serpent must come over spiritual and transparent, leaving only some few and very light fæces at the bottom, which can by no art be reduced either into a running mercury, or any other kind of metallic substance.

29. After all these above-mentioned operations, and the separation, if our serpent, being amalgamated with any metal,

pure or impure, cannot suffer the fusion, it will be in vain for you to go any farther with it: for you may assure yourself, that you do not walk in the true paths of the hermetic art.

30. Our philosophical distillations consist only in the right separation of our spiritual and mercurial water from all its poisonous oily substance, which is of no use at all in our art, and from the *caput mortuum*, which is left behind after the first distillation.

31. If after the first distillation, an exceedingly corrosive and extremely penetrating red oil does not ascend, (which as soon as it begins to appear in the neck of the retort, the receiver must be changed) it signifies, that the distillation has not been rightly performed, and by consequence, that the internal fire of our metallic vaporous water, being burnt up, and corroded by its poisonous vapour, and the outward fire, is still mixed with it, and with the *caput mortuum*.

32. In case you should commit so great an error in the performance of this first distillation, although it will never be in your power to prepare the mercury duplex of the philosophers, unless you should begin the whole work again from the very beginning; yet, if you have any farther skill in our art, you may easily prepare our mercury simplex, with which you will effect gr at and miraculous things.

33. This blood red oil with its only fumes penetrates every part and atom of all metals and minerals, and principally of gold, out of which dissolution one may easily extract the right tincture or essence with highly rectified spirit of wine, and bring it over the alembic with it; which is indeed a great medicine for human bodies.

34. A deep blood-red tincture of excellent virtue is to be extracted also out of the above-mentioned *caput mortuum*, accidentally and unfortunately intermixed with the internal sulphur of our mercurial water, and with the red oil, with highly rectified spirit of wine: with which after it has been evaporated to a powder, imbibed, and philosophically digested, you may assure yourself of having the medicine of medicines, next to the great elixir, by which you may imperceptibly and quickly cure all sorts of distempers, to the great admiration of all Galenists, and to the astonishment of all vulgar chemists.

35. The most part of the philosophers, whilst their intention was to go farther to the noblest perfection of our celestial art, either employed this red oil, brought to a potability, for internal medicines, or to external diseases without any farther preparation of it, till they had obtained the great elixir.

36. If the *caput mortuum* has not the magnetic quality in attracting the *spiritus mundi* into itself from the astrums, it is a sign, that at the end of the distillation of the red oil the outward fire was so violent, as quite to burn up the magnet, which is contained in the first fæces of our mercurial water.

37. After the first distillation, if the least part of the virgin mercurial water can by any art whatsoever be brought to running mercury, or any other kind of a metallic substance, it is an evident sign, that either the subject, or its preparation and reduction into water, has not been real, natural, or philosophical.

38. The above-mentioned *spiritus mundi*, although of no use at all in this our great work, is yet a great menstruum in extracting of tinctures out of metals, minerals, animals, and vegetables, and in performing great things in the art, volatilizing all fixed bodies, and principally gold.

39. A great many pretenders to the true hermetic knowledge, prepare menstruums to dissolve common mercury, and to turn it into water several manner of ways, and by several additions of salts, sulphurs, metals, and minerals; but, since all those preparations are sophistical, any one, expert in our art, will be able to reduce it to its running quality again.

40. The quality of our mercurial water being to volatilize all fixed bodies, and to fix all those, that are volatile, fixing itself with those that are fixed, according to the proportion of it, dissolving its own body, it unites inseparably with it, conserving always its own qualities and properties, and receives no augmentation from any other created thing, but only from its crude body.

41. Our mercurial water has such a sympathy with the astrums, that, if it is not kept very close, and hermetically sealed, it will in a very short time, like a winged serpent, fly away in a wonderful manner to its own sphere, carrying along with it all the elements and principles of metals, and not leaving so much as one single drop, or the least remainder, behind.

42. Several pretenders to the magical science prepare magical magnets, to draw from the air, and (as they pretend) from the astrums such menstruums, as they think necessary for the production of the great elixir; but their magnets being compounded of several determinate things, although their menstruums are great dissolvents, yet we do on assured knowledge affirm, that they can never perform any real experiment in our art.

43. Some are of opinion, that, unless the operator is master in the magical science, and fundamentally understands all its experiments, he will never be able by any other art whatsoever to

bring forth any such things, as can produce the universal elixir. Now, although we do not deny, that the magical knowledge is required to attain to the highest degree of perfection in all sciences, yet we are most certain, that it is not at all necessary to the formation of the grand elixir upon animals, metals, precious stones, and vegetables.

44. Our virgin milk, or metallic water, being brought to a perfect spirituality, and excellent diaphanity, is called the true chaos of the philosophers; for out of that alone, without any addition of any created, or artificially prepared thing, we are to prepare and separate all the elements, which are required to the formation of our philosophical microcosm.

45. To understand aright, how out of this our chaos, we are to form our philosophical microcosm, we must first of necessity rightly comprehend the great mystery and proceeding in the creation of the microcosm:—it being extremely necessary to imitate and use the very same method in the creation of our little one, that the Creator of all things has used in the formation of the great one.

46. When our chaos or celestial water has purified itself from its own gross and palpable body, it is called the heaven of the philosophers, and the palpable body the earth, which is void, empty, and dark. And if our divine spirit, which is carried upon the face of the waters, did not bring forth out of the palpable body that precious metallic seed, we should never be able by any art whatsoever to go on any farther with the perfect creation of our microcosm according to our intent.

47. This heaven of the philosophers, after it has separated itself from the earth, containing our philosophical seed, and the magnet of our salt of nature, and from the superfluous waters, is called the mercury simplex of the wise man;—for whosoever attains it, at the same time attains also the knowledge and power of retrogradating metals, minerals, &c. so as to reduce them to their first being, to perfect imperfect bodies, and to vivify dead ones, conserving always its own property and quality to itself, and to produce the great elixir according to the usual way of the philosophers.

48. After we have separated the water from the waters, by which I mean the mercurial celestial water from the superfluous water, which is the phlegm, by the blessing of God and the infusion of our holy spirit, we do not in the least doubt, but we shall be able to bring forth out of our earth such fruits and subjects, with which we shall certainly perform the whole creation, carrying our work to the highest degree of perfection.

49. Our mercurial water being of the same brightness with

the heavens, and our palpable gross body, which did separate itself from our celestial water, having the same properties and quality with the earth, none, but ignorants, will deny them to be the right heaven and true earth of the philosophers.

50. If, after the separation of the spirit from the superfluous waters, the world, in which it is contained, does not appear mighty clear, and full of light, and of the same brightness with our celestial water, it is a sign, that the separation is not fully performed, the spirit being still intermixed with the waters.

51. If in the space of nine or ten weeks, or two philosophical months at longest, our mercurial water has not done separating itself from all its own earth, containing the metallic seed, it is an evident sign, that you have either erred in the working of it, or that its digestion, having been too violent, has confounded and burnt up the principal subject of the creation.

52. This philosophic earth, containing our principal subject, after it has been separated from all the waters, is very gently to be dried by some external heat, to free it from its extraneous humidity, that it may be in a proper capacity to receive the celestial moisture of our argentine water, to which it unites its most noble fruits, with which our philosophical microcosm is generated, nourished, and saturated.

53. If the earth, after it has been reverberated, humected with our celestial moisture, does not presently enrich our air with the divine expected fruits, you must certainly believe, that in the drying of it the external heat has been so violent, as to burn up the internal heat and nature of the earth, and consequently spoil your undertaking as to the performance of the whole mystery of the creation, according to the noblest, richest, shortest, most natural, and secretest ways of the philosophers.

54. In case the earth should be totally destroyed by the violent external heat, although it is most certain, you cannot carry on our noble Creation any farther with it; yet if you know how to amalgamate our mercury simplex with your common gold, which is dissolved, vivified, and renewed by it, you may be sure of effecting the great elixir, although neither so quick, so natural, nor so rich, as you might have done without it. And this is our third way.

55. The amalgamation of our mercury simplex with common gold, consists only in the right proportion, and in the indissoluble union of both, which is done without any external heat in a very short time, without which exact proportion and right union, nothing of any moment is to be expected from their marriage.

56. Know then, that this right proportion is ten parts of our mercury simplex to one of your finest common gold in filings, which is dissolved in it, like ice in common water, after an imperceptible manner, and as soon as the dissolution is over, the coagulation and putrefaction presently follow, which effects if you find not, it is a sign, that the mercury exceeds its due proportion. Now when your gold has been thus well amalgamated, united, putrified, and inseparably digested with our mercury simplex, you will then have only our philosophical sulphur, in which time one might easily have performed the whole work, working without common gold.

57. Although our mercury simplex is exceedingly spiritual and volatile, yet since it is the right agent, digesting the seed or essence of all metals and minerals, it will, though undigested, naturally adhere to any of them, although corporeal, that shall come near it, and will never leave it, unless it be forced away by the test, though kept in a great fusion for many hours.

58. This mercury simplex, which before its retrogradation, was of a feminine nature, and before it left all its own earth, was hermaphroditic, being powerful in both sexes, is now become of a feminine quality again, and although it has lost the masculine visible fire, yet it has conserved its own, which is invisible to us, and with which it performs visible operations in digesting of imperfect metals, after its determination with any of them.

59. If this our mercury, the proportion rightly observed, should be amalgamated with any imperfect metal, being first determined with a fixed one, it will regenerate and perfect the same, not losing the least particle of its virtue or quantity;—which metal, after the digestion of a philosophical month, will, as most philosophers teach, be able to resist all manner of trials, and will be far better than any natural one.

60. The determination of our mercury simplex with any of the fixed bodies, is to be done by dissolving a small quantity of filings of red or white according to the colour and quality of the metal, that you desire to meliorate, and if you do not err in the separation and union of the subjects, you may assure yourself of obtaining your desire after a philosophical digestion.

61. To examine aright, whether the mercury simplex is rightly prepared, or come to its perfection, one only drop put upon a red-hot plate of copper, must whiten it through and through, and must not part with it, although brought into a great fusion; which, if you find it does not, it will be a plain demonstration, that either your mercury is not well prepared, or that it has not yet done separating itself from its own earth.

62. If your mercury simplex, put upon its own dried earth, does not presently unite with the essence of metals, appearing deeper than any blood, and shining brighter than any fire, which is a mark of the reception of its own internal fire, and that the eagle has sucked the blood of our red-lion, it is an evident sign, that you have erred in the manipulation of the earth.

63. This mercury, thus impregnated with its essence, or sulphur of metals, is called the mercury duplex of the philosophers, which is of a far greater quality, and virtue than the simplex, with whose imbibitions in the salt of nature, after its being saturated with the simplex, the whole mystery of the creation of the philosophical microcosm is maintained and perfected.

64. To know, whether your mercury duplex is philosophically prepared, and sufficiently impregnated with its own internal natural fire, put one single drop of it upon a red-hot plate of fine silver: and if the silver is not by this drop penetrated through and through with a deep-red tincture, enduring the greatest fire of fusion, it will signify, that you either fail in the preparation of it, or that you have not given it time enough to receive a full saturation out of its own earth.

65. This deep-red tincture, extracted out of our philosophical earth, is called our sulphur, our undigested, essentificated gold, our internal elementary fire, and our red-lion;—for without its help and concurrence, our philosophical world cannot be nourished, digested, or accomplished, being the right ground, and true essence of the whole work of our creation.

66. When the earth has lost its soul, the remainder of it is the true magnet, attracting the salt of nature from the combustible fire after a violent calcination for several hours:—which salt, after its purification and clarification, is called the clarified earth or salt of the philosophers, which, uniting itself with our single and double mercury, after their digestion, is called by our master, Hermes, the universal spirit earthified.

67. The extraction, purification, and clarification of our earth or salt of nature, is to be performed by our mercury simplex; which, being put upon the reverberated earth, will presently draw it to itself, and unite itself with it, yet separable by gentle distillation, after which the clarified salt of the philosophers is at hand.

68. Although we use our mercury simplex in the extraction of its own soul out of its body, and for the clarification of the latter; yet, since it is a philosophical and perpetual menstruum, it loses nothing of its connatural prerogatives, nor does in the least dimi-

nish in quantity, being our true alkahest, as Paracelsus is pleased to call it.

69. Those three principles, or elements of our chaos, perfectly separated from their impurities, and brought to their highest perfection, are rightly called the three Herculean works; for after the preparation of them, all the labour, trouble, and danger will be past.

70. Some foolish operators pretend, that our great elixir is to be prepared in a very easy manner, and without any trouble at all, to whom we will, with our master, Hermes, briefly answer; that such impostors neither know our matter, nor the right preparation of it. Yet we do not deny, but any healthy person, of what age soever he may be, may undergo all our Herculean labours, necessary to the performance of it.

71. These our operations are therefore called Herculean in respect to the rest of the work, which is exceeding easy, and without the least trouble or danger, being for that reason called childrens' play, because a child or a woman, that has any sense, may easily work it, and bring it to the highest perfection, according to the saying of all true philosophers.

72. Although all those above-mentioned operations are, according to the common opinion of the philosophers, esteemed difficult and dangerous; yet we can upon our conscience assure you, that we have ourselves alone, without the help of any creature living, prepared them all on a common kitchen fire, as is very well known to several co-adepts, our friends, who could not but admire and approve of our industry.

73. No true adept or perfect artist can deny, but that the whole work of the great elixir, may from the very beginning to the end, be performed on one only furnace, in one only sort of vessel, and by one only person alone, at a very small charge.

74. Some impostors would persuade the vulgar, that gold, silver, and many other ingredients, are required to the making of the grand elixir according to our noblest ways; which the doctrines of all the philosophers, and our own infallible rules, clearly shew to be false; for it is most certain, that we neither use any of their ingredients, nor yet any silver or gold, unless as we have mentioned in our third way, till we come to the fermentation of our elixirs.

75. We do with all true philosophers assure you, that all things, necessary for our philosophical work, besides the fuel, vessels, and some few instruments, belonging to the furnace, are to be purchased for less than the expence of one single guinea, and that every where, and at all times of the year.

76. Since neither gold nor silver is to be used at all in the formation and cibation of our philosophical work, it follows, that the old and common saying of some authors, viz. "that without working with gold, it is an impossible thing to make gold," proves to be only a false notion of men, who understood not our art.

77. When our Herculean works are brought to perfection, which is, when our three principles, or elements are prepared, purified and perfected, unless the philosophical and inseparable union of them is exactly performed, the great mystery of our creation is not to be expected.

78. Our principles or elements being brought to a perfect and inseparable union and digestion, it is called the triple mercury of the philosophers, which being finished, the whole creation and formation of our work is crowned.

79. All our work of the creation from its very beginning to its perfect end may, on our certain knowledge, be perfected in less than nine months by any skilful and careful artist, that follows our rules, unless some accident should happen in the preparation of our Herculean works; which to prevent, we wrought them ourselves in an earthen vessel, which we count far better and surer than any glass, and which is most agreeable to the practice of the most ancient philosophers.

80. Before you come to the union of your elements, your clarified earth is before all things to be digested in a moderate and continual heat of ashes, to free it from any unnatural moisture, that it might have attracted after its purification, to be in a fit capacity to receive your mercury simplex, by which it is to be nourished in its infancy.

81. If your clarified earth, after it has been digested the space of a whole month, does not appear exceeding dry, subtile, and frangible, it will signify, that you have failed in the purification or clarification of it, or that the external moisture, it had attracted, is not yet parted from it.

82. Take great care, that you do not begin your imbibitions of your earth, before you find it to be very well purified, clarified, dried, and brought to be very subtile, and extremely frangible:—for it would be a great detriment as well to your work, as to your mercury, and, although it should not spoil your work, yet it would be to you a great loss of time.

83. After our clarified earth has been brought to a perfect purity, dryness, and frangibility, it is to be imbibed with the eighth part of our mercury simplex, or virgin's milk, which will in a very short time be soaked into it, as into a sponge, which shews the hungry state of our infant;—

and then the fire is to be continued, till the infant is hungry again.

84. If in the space of two or three days, or four, at the farthest, the infant does not shew itself to be extreme hungry by becoming very dry and frangible again, it will be an evident sign, that you have overcome it by your excessive feeding of it.

85. Great care is to be taken also in the feeding of the noble infant; for if you do not well observe all our infallible rules, you will never be able to bring it to a perfect maturity; for in the notion and proportion of our imbibitions, and the management of them, the prosperous and unfailable end of our work is to be expected.

86. It is always to be observed, that the fire be very moderate, as long as you are making your imbibitions, for fear of forcing any part of your mercury to leave the earth; for as a moderate heat makes the union between the soul and the body, and perfects all the work; so on the contrary a too violent heat disunites and destroys all.

87. The infant being dry, the imbibition is to be repeated again, and this method is to be used, until the matter has received its weight of the mercury; at which time if you do not find it to flow like wax, and be whiter than any snow, and very fixed, you must proceed with your imbibitions, until you perceive the same.

88. The imbibitions are not to be made any oftener, than once every three or four days, in which time you will find your matter, having soaked up all your mercury, to be in great want of food, which must be supplied, until it be saturated; the mark of which will be, when it flows like wax again.

89. Your matter being brought to a perfect fluxibility, incomparable whiteness, and unalterable fixedness, know then, that you have perfectioned the white elixir, which, being fermented with fine silver in filings, will be in a capacity to transmute all inferior metals into the finest silver in the world.

90. Before the white elixir is fermented with common silver, you may multiply it, as well in virtue, as in quantity, by the continuation of imbibitions with the mercury simplex, by which it may by degrees be brought *ad infinitum* in its virtue.

91. The white elixir being brought to its degree of maturity, desiring to go on to its highest degree of perfection, instead of fermenting it with silver, it must be cibated with its own flesh and blood, which is the double mercury, by which being nourished, multiplied in quality and quantity, and digested, the whole work is accomplished.

92. As soon as the first imbibition is made, you will see a great alteration in your vessel; for there will be nothing seen but a cloud, filling the whole space of the vessel, the fixed being in controversy with the volatile, and the volatile with the fixed. The volatile is conqueror at the beginning, but at last by its own internal fire, conjoined with the external, both are united, and fixed inseparably together.

93. It is to be observed, that the glass vessel, which must be oval, with a neck half a foot long, and very strong, be of a fit bigness, and of such capacity, that your matter, when it is put into the vessel, may take up only the third part of it, leaving the other two vacant; for, if it should be too big, it would be a great hinderance in performing the work, and if too little, it would break into a thousand pieces.

94. After you have cibated the noble elixir with your double mercury, before it can come to its perfect fixedness, it must of necessity wander through all the states and colours of nature, by which we are to judge its being and temperament.

95. The constant and essential colours, that appear in the digestion of the matter, and before it comes to a perfection, are three, viz. black, which signifies the putrefaction and conjunction of the elements;—white, which demonstrates its purification;—and red, which denotes its maturation.—The rest of the colours, that appear and disappear in the progress of the work, are only accidental, and unconstant.

96. By every cibation of its own flesh and blood, regeneration of its colours, and digestion, the infant will grow stronger and stronger, that at last being fully saturated and digested, it is called the great elixir of the philosophers, with which you will be able to perform wonders in all the Regions, as well animal, as mineral, and vegetable.

97. When your elixir is brought to a fluxibility, and a perfect fixedness, if you desire to make a medicine upon metals, you must determinate or ferment it with common gold in fillings, in which determination it will vitrify, and then you will have an incomparable medicine, capable to transmute all imperfect metals into the purest gold, according to the doctrine of all the philosophers, though ourselves never designed any thing, but an universal remedy for the cure of all curable diseases, incident to human bodies, as is well known to our friends, who have enjoyed the benefit of these our labours.

98. It is to be observed in the fermentation, that the elixir exceed not the ferment in quantity, otherwise the sponsal ligament of it cannot be actually performed, and when the

ferment is predominant over the elixir, all will be presently turned into dust. The best method of fermentation is to take one part of the elixir, and put it into the midst of ten parts of gold in filings, cast through antimony, to free it from all its impurities, and to keep it in a circulary fire for the space of six hours, so increasing the fire by degrees, that the two last hours it be in a good fusion, and when cold, you will find all your matter exceeding frangible, and of the colour of the granate-stone.

99. Common mercury, amalgamated with lead, is counted the most proper subject for making projection, which being in fusion, your fermented matter being divided into three parts, one part of it rolled in wax, is to be flung upon the amalgam:—then presently cover the crucible, and continue the fire, until you hear the noise of the separation and union: then the second and third part, as before, and being kept for two hours in a continual fire of fusion, let it cool by itself.

100. Whoever shall presume to prepare the great elixir, accordine to our most secret ways, without following and observing all these our infallible rules, will certainly find himself mightily mistaken at last, having after a great deal of trouble, charges, and pain, reaped nothing but discontent; and on the contrary they, that shall walk in our true and infallible paths, shall with very little trouble and expences attain to their desired end, which we cordially wish to all those, who are sincere well-wishers to the hermetic philosophy.

THE SUMMARY OF PHILOSOPHY.

Written by Nicholas Flamel, in 1409.

If you would know how metals are transmuted, you must understand from what matter they are generated, and how they are formed in the mines; and that you may not err, you must see and observe, how those transmutations are performed in the bowels or veins of the earth.

Minerals taken out of the earth, may be changed, if beforehand they be spiritualized, and reduced into their sulphureous and argent vive nature, which are the swo sperms, composed of the elements, the one masculine, the other feminine.—The male sulphur, is nothing but fire and air; and the true sulphur is as a fire, but not the vulgar, which contains no metallic substance. The feminine sperm is argent vive, which is nothing but earth and water; these two sperms the ancient sages called two dragons or serpents, of which, the one is winged, the other not. Sulphur not flying the fire, is without wings; the winged serpent is argent vive, borne up by the wind, therefore in her certain hour she flies from the fire, not having fixity enough to endure it. Now if these two sperms, separated from themselves, be united again, by powerful nature, in the potentiality of mercury, which is the metaline fire: being thus united, it is called by the philosophers the flying dragon;—because the dragon kindled by its fire, while he flies by little and little, fills the air with his fire, and poisonous vapours.—The same thing doth mercury; for being placed upon an exterior fire, and in its place in a vessel; it sets on fire its inside, which is hidden in its profundity; by which may be seen, how the external fire does burn and inflame the natural mercury.—And then you may see how the poisonous vapour breaks out into the air, with a most stinking and pernicious poison; which is nothing else but the head of the dragon, which hastily goes out of Babylon.

But other philosophers have compared this mercury, with a flying lion, because a lion is a devourer of other creatures, and delights himself in his voracity of every thing, except that which is able to resist his violence and fury. So also does mercury, which has in itself such a power, force, and opera-

tion, to spoil and devastate a metal of its form, and to devour it. Mercury being too much influenced, devours and hides metals in its belly; but which of them so ever it be, it is certain, that it consumes it not, for in their nature they are perfect, and much more indurate. But mercury has in itself a substance of perfecting sol and luna; and all the imperfect bodies or metals, proceed from argent vive; therefore the ancients called it the mother of metals; whence it follows, that in its own principle and centre, being formed, it has a double metallic substance. And first, the substance of the interior; then the substance of sol, which is not like the other metals; of these two substances, argent vive is formed, which in its body is spiritually nourished. As soon then as nature has formed argent vive, of the two after-named spirits, then it endeavours to make them perfect and corporeal; but when the spirits are of strength, and the two sperms awakened out of their central principle, then they desire to assume their own bodies. Which being done, argent vive the mother must die, and being thus naturally mortified, cannot (as dead things cannot) quicken itself as before. But there are some proud philosophers, who in obscure words affirm, that we ought to transmute both perfect and imperfect bodies into running argent vive; this is the serpent's subtlety, and you may be in danger of being bit by it. It is true, that argent vive may transmute an imperfect body, as lead or tin; and may without much labour, multiply in a quantity; but thereby it diminishes or loses its own perfection, and may no more for this reason be called argent vive. But if by art it may be mortified, that it can no more vivify itself, then it will be changed into another thing, as in cinnabar, or sublimate is done. For when it is by the art coagulated, whether sooner or later, yet then its two bodies assume not a fixed body, nor can they conserve it, as we may see in the bowels of the earth.

Lest any one therefore should err, there are in the veins of lead some fixed grains or particles of fine sol and luna mixed in its substance of nourishment.

The first coagulation of argent vive is the mine of saturn; and most fit and proper it is to bring him unto perfection and fixation; for the mine of saturn is not without fixed particles of gold, which particles were imparted to it by nature. So in itself it may be multiplied and brought to perfection, and a vast power or strength, as I have tried, and therefore affirm it.—So long as it is not separated from its mine, viz. its argent vive, but well kept, (for every metal which is in its mine, the same is an argent vive) then may it multiply itself, for that it has substance from its mercury, or argent vive, but it will be like some green immature fruit on a tree, which the blossom being past, becomes an unripe fruit, and then a larger apple. Now if any

one plucks this unripe fruit from the tree, then its first forming would be frustrate, nor would it grow larger nor ripe; for man knows not how to give substance, nourishment, or maturity, so well as internal nature, while the fruit yet hangs on the tree, which feeds it with substance and nourishment, till the determined maturity is accomplished.

And so long also does the fruit draw sap or moisture for its augmentation and nourishment, till it comes to its perfect maturity. So is it with sol; for if by nature, a grain, or grains are made, and it is reduced to its argent vive, then also by the same it is daily, without ceasing, sustained and supplied, and reduced into its place, viz. argent vive, as he is in himself; and then must you wait till he shall obtain some substance from his mercury as it happens in the fruit of trees. For as the argent vive, both of perfect and imperfect bodies is a tree, so they can have no more nourishment, otherwise than from their own mercury.

If therefore you would gather fruit from argent vive, viz. pure sol and luna, if they be disjoined from their mercury; think not that you, like as nature did in the beginning, may again conjoin and multiply, and without change, augment them. For if metals be separated from their mine, then they, like the fruit of trees too soon gathered, never come to their perfection, as nature and experience makes it appear. For if an apple or pear be once plucked off from the tree, it would then be a great vanity to attempt to fasten it to the tree again, expecting it to encrease and grow ripe; and experience testifies, that the more it is handled, the more it withereth. And so it is also with metals: for if you should take the vulgar sol and luna, endeavouring to reduce them into argent vive, you would wholly play the fool, for there is no artifice yet found, whereby it can be performed.—Though you should use many waters, and cements, or other things infinitely of that kind, yet would you continually err, and that would befal you, which would him that should tie unripe fruit to their trees.

Yet some philosophers have said truly, that if sol and luna, by a right mercury, or argent vive be rightly conjoined, they will make all imperfect metals perfect; but in this thing most men have erred, who having these three vegetables, animals, and minerals, which in one thing are conjoined; for that they considered not, that the philosophers speak not of vulgar sol, luna, and mercury, which are all dead, and receive no more substance or increase from nature, but remain the same in their own essence, without the possibility of bringing others to perfection.

They are fruits plucked off from their trees before their time, and are therefore of no value or estimation. Therefore seek the fruit in the tree, that leads them straight to it, whose fruit

is daily made greater with increase, so long as the tree bears it. This work is seen with joy and satisfaction; and by this means one may transplant the tree without gathering the fruit, fixing it into a moister, better, and a more fruitful place, which in one day will give more nourishment to the fruit, than it received otherwise in an hundred years.

In this therefore it is understood, that mercury, the much commended tree must be taken, which has in its power indissolvably sol and luna; and then transplanted into another soil nearer the sun, that thence it may gain its profitable increase, for which thing, dew does abundantly suffice; for where it was placed before, it was so weakened by cold and wind, that little fruit could be expected from it, and where it long stood and brought forth no fruit at all.

And indeed the philosophers have a garden, where the sun as well morning as evening remains with a most sweet dew, without ceasing, with which it is sprinkled and moistened;—whose earth brings forth trees and fruits, which are transplanted thither, which also receive descent and nourishment from the pleasant meadows. And this is done daily, and there they are both corroborated and quickened, without ever fading; and this more in one year, than in a thousand, where the cold affects them.—Take them therefore, and night and day cherish them in a distillatory fire; but not with a fire of wood or coals, but in a clear transparent fire, not unlike the sun, which is never hotter than is requisite, but is always alike; for a vapour is the dew, and seed of metals, which ought not to be altered.

Fruits, if they be too hot, and without dew or moisture, they abide on the boughs, but without coming to perfection, only withering or dwindling away. But if they be fed with heat and due moisture on their trees, then they prove elegant and fruitful; for heat and moisture are the elements of all earthly things, animal, vegetable, and mineral. Therefore fires of wood and coal produce or help not metals; those are violent fires, which nourish not as the heat of the sun does, that conserves all corporeal things; for that it is natural which they follow.

But a philosopher acts not what nature does; for nature where she rules, forms all vegetables, animals, and minerals, in their own degrees. Men, do not after the same sort, by their arts make natural things. When nature has finished her work about them; then by our art they are made more perfect.—In this manner the ancient sages and philosophers, for our information, wrought on luna and mercury her true mother, of which they made the mercury of the philosophers, which in its operation is much stronger than the natural mercury. For this is serviceable only to the simple, perfect, imperfect, hot and cold metals; but our mercury, the philosophers stone, is useful to the more than perfect, imperfect bodies, or metals. Also that

the sun may perfect and nourish them without diminution, addition, or immutation, as they were created or formed by nature, and so leaves them, not neglecting any thing.

I will not now say, that the philosophers conjoin the tree, for the better perfecting their mercury, as some unskilful in the nature of things, and unlearned chemists affirm, who take common sol, luna, and mercury, and so unnaturally handle them, till they vanish in smoak. These men endeavour to make the philosophers mercury, but they never attain it, which is the first matter of the stone, and the first minera thereof. If you would come hither and find good, and to the mountain of the seaven, where there is no plain, you would betake yourself; from the highest, you must look downward to the sixth, which you will see afar off. In the height of this mountain, you will find a royal herb triumphing, which some have called mineral, some vegetable, some saturnine. But let its bones or ribs be left, and let a pure clean broth be taken from it, so will the better part of your work be done.

This is the right and subtle mercury of the philosophers, which you are to take, which will make first the white work, and then the red. If you have well understood me, both of them are nothing else, as they term them, but the practice, which is so easy and so simple, that a woman sitting by her distaff may perfect it. As if in winter she would put her eggs under a hen, and not wash them, because eggs are put under a hen without washing them, and no more labour is required about them, than that they should be every day turned, that the chickens may be the better and sooner hatched, concerning the which enough is said.

But that I may follow the example, first, wash not the mercury, but take it, and with its like, which is fire, place it in the ashes, which is straw, and in one glass which is the nest, without any other thing in a convenient alembic, which is the house, from whence will come forth a chicken, which with its blood will free thee from all diseases, and with its flesh will nourish thee, and with its feathers will clothe thee, and keep thee warm from the injuries of the cold and ambient air. For this cause I have written this present treatise, that you may search with the greater desire, and walk in the right way. And I have written this small book, this summary, that you might the better comprehend the sayings and writings of the philosophers, which I believe you will much better understand for time to come.

THE HERMETIC MERCURIES

OF

RAYMOND LULLY,

With a Preface and Notes from J. S. Weidenfeld.

Great indeed, yea vast is the treasure of our chymy; but altogether inaccessible to those who have not the keys thereof; by which alone the adepts themselves could either dissolve or coagulate bodies. If you know not the way of dissolving our body, it is in vain to operate, is the advice of Dionysius Zacharias, page 798, vol. 1. Th. Chym. But he that knows the art and secret of dissolution, has attained to the secret of the art, saith Bernard, page 40, suœ Epistolæ. For this cause it is, saith Parisinus, that the wise men say, to know the celestial water, which reduceth our body into a spirit, is the chief mystery of this art, in Eluc. page 212. vol. 1. Th. Chym. For without these dissolvents, things heterogeneous can never be perfectly mixed. Coral, though ever so finely pulverized, cannot be mixed with the purest powder of pearls; yea gold mixeth not with silver, much less with bodies less perfect, though both be melted together; the particles of each do indeed touch one another in their extreme parts, being in a mass or heap consisting of things heterogeneous, yet they are and do remain all distinct, unblemished, and unaltered in their figures and properties, no otherwise than as a heap composed of barley and oats. But in the more secret chymy there is no body, no heterogeneity, but what hath its own peculiar dissolvent, and with which as being homogeneous to it, it runs into one concrete, rejoicing in the inseparable properties of either. Metals are not only the matter, but are also called by Lully, the form of the stone; yet without these dissolvents they signify nothing. The form, saith he, which is the efficient principle, former and transformer of all other forms of less virtue and power, is described by C. (metals) cannot of itself only be the magistery of the greater work, &c. Very commodious it is for that principle to be known, because hereby the understanding knows it to be one

of the two substances, from which our infant is produced, having in it the condition of a male, from which proceeds a sperm in the belly of our D. (or dissolvent,) Lul. Dist. 3. Lib. Ess. Heaven or mercury is the fourth principle signified by D. It is the cause and principle moving C. (metals) from power to action, ruling and governing them in its belly, as the woman the infant which she procreates in her matrix. And in this point knows the understanding of an artist, that D. (dissolvent) hath action upon C. ruling, governing, and reducing them into action, even as the heavens above do by their motion, bring things elementary into action. And an artist is to understand that of the two substances, of which our stone is compounded, and by which it is generated, this, namely, D. (dissolvent) is the more principal, Ibid. In the Book de Medicinis secretis, page 336, he goes on; you must know, saith he, that hitherto I have not told you the most secret thing and matter of the whole magistery, which is our incorruptible quintessence, extracted out of white or red wine, which we call celestial crown, and the dissolvent after the sublimations, putrefactions, and final depuration of it; which quintessence is indeed the foundation, principal matter, and magistery of all medicinal things. My son, if you have it, you will have the magistery of the whole thing, without which nothing can be done.

Alchemic Spirit of Wine—Lib. de quinta essentia.

Take wine red or white, neither too little nor too much thereof, and distil an aqua ardens, as the custom is, and then rectify it for better purification. But I tell you it is enough to rectify it three times, and stop it close, that the burning spirit may not exhale. Take therefore that, and put it in a circulating vessel, which is called the vessel of Hermes, and stop the hole very close with olibanum or mastic being soft, or quick lime mixed with the white of eggs, and if a continual heat be administered to it by continual circulations, our quintessence will be separated in the colour of heaven, which may be seen by a diametrical line, which divides the upper part, that is the quintessence, from the lower, namely, from the fæces, which are of a muddy colour. Circulation being continued many days, the hole which you stopped with the said matter, must be opened, and a wonderful scent will issue out, so as that no fragrancy of the world can be compared to it.

Weidenfeld—Among the dissolvents of the adepts, no one is made without the vegetable mercury, or spirit of philosophical wine; for it is the foundation, beginning and end of them all. Yea it is according to the various and distinct degrees of its strength, sometimes the least, sometimes the greatest of all the dissolvents. It is the least and weakest, when it doth by its simple unctuosity dissolve only the unctuous or oily parts of vegetables, but either reject or leave untouched the remainder being less oily and heterogeneous to itself; it becomes the strongest when we temper its unctuosity with arids, (that is, dry things, not oily) for so it is made homogeneous to things dry-oily, and to things merely dry. In respect of which homogeneity, the dissolvents of the adepts differ from the common, because they do by reason of the said homogeneity, remain with the things dissolved inseparably: yea, are augmented by them, but not with the least saturation, transmuted and melted into a third substance, and so cannot part without the diminution or destruction of their former virtues. You are not to take the spirit of common wine, though ever so much rectified, for the philosophical spirit of wine: for so the following dissolvents would be erroneous and seducing.

Common wine is hot, but there is another sort much hotter, whose whole substance is by reason of its acrity most easily kindled by fire, and the tartar of this unctuous humour is thick; for so saith Raymond: that tartar is blacker than the tartar from the black grapes of Catalonia; whereupon it is called Nigrum nigrius Nigro; that is, black blacker than black; and this humidity being unctuous, doth therefore better agree with the unctuosity of metals, than the spirit extracted from common wine, because by its liquefactive virtue, metals are dissolved into water, which operation the spirit of common wine cannot perform.

It is necessary to observe that the spirit of philosophical wine appears in two forms, either like an oil swimming upon all liquors, or like the spirit of common wine (to the nature of which it comes sometimes nearer, and therefore doth from the analogy borrow its name) not swimming upon watery liquors, but mixible with them and its own phlegm: yet separable by simple distillation, it easily by this means leaving its phlegms behind it; but if being rectified, and kindled, it burns wholly away, it affords us the common sign of perfect rectification of the common spirit, but however, they are not two, but one only spirit, differing in degree of purity and subtilty. Distinction must be made between the first and second spirit of philosophical wine, father and son.—The first doth in its preparation require laborem sophiæ, the most secret, difficult, and dangerous work of all true chemistry. The second is easily made with the former spirit according to the rule of perfect chemistry.

Our vegetable dissolvent, saith Lully, the celestial animal, which is called quintessence, preserves flesh from corruption, comforts things elemented, restores former youth, vivifys the spirit, digests the crude, hardeneth the soft, rarifies the hard, fattens the lean, wasteth the fat, cools the hot, heats the cold, dries the moist, moistens also the dry; one and the same thing can do contrary operations. The act of one thing is diversified according to the nature of the receiver; as the heat of the sun, which hath contrary operations; as in drying clay, and melting wax; yet the act of the sun is one in itself, and not contrary to itself.

Like heaven, it receives the forms of all things. As the universal form (the macrocosmical heaven) hath an appetite to every form, so the quintessence (of philosophical wine) to every complexion; whereby it is evidently manifest, that the quintessence of things is said to be of that complexion to which it is adjoined; if joined to hot, hot; if to cold, cold, &c. This therefore the philosophers called heaven; because as heaven affords us sometimes heat, sometimes moisture, &c. so the quintessence in mens' bodies at the artist's pleasure, &c.—Distinct. 1. Lib. Essentiæ. To this heaven we apply its stars; which are plants, stones and metals, to communicate to us life and health, Ibid.

Like heaven, it moveth all things from power to act.—Therefore heaven or our mercury is the cause and principle moving C. (metals) from power to act; and in this point knows the understanding of an artist, that D. (our heaven) hath action upon C. ruling and governing, and reducing it into action; as heaven brings that which is in elemental things, by its own motion into action, &c. For we call it heaven, by reason of its motion; because as the upper heaven moves the universal form, and first matter, and elements, and senses, to compound elemented individuals; so D. moves C. and the four elements to M. (the sulphur of nature, or philosophers mercury) or to Q. (the tincture) Distinct. 3. de quarto principio Libri Essentiæ.

Like heaven, it is incorruptible. Aqua vitæ is the soul and life of bodies, by which our stone is vivified; therefore we call it heaven, and quintessence, and incombustible oil, and by its infinite other names, because it is incorruptible almost, as heaven, in the continual circulation of its motion, page 145, Elucid. Testam.

It is of the colour and clarity of heaven. Heaven or our mercury is the fourth principle in this art, and is signified by D. of an azure colour and line, and is signified by that colour, because it is celestial, and of a celestial nature, as we said before in the description of it, Dist. 3. Lib. Essentiæ.

Alchemic Spirit of Spice—vol. 3. p. 193, Theat. Chem.

First you must know, that the matter of our stone, or of all the stones of the philosophers, together with precious stones, which are generated or compounded by art, is this metallic soul, and our dissolvent rectified and acuated, or the lunaria cœlica, which among the philosophers is called vegetable mercury, produced from wine red or white, as is clearly manifest, being revealed to us by God, in our Figura Individuorum, Distinct. 3. Libri. Quint. Essent. &c.

But first, it is expedient to draw our dissolvent by art from death, that is, the impurities and phlegm of wine, by the office of an alembic, and to acuate it in distillation with pertinent vegetables; such as are apium sylvestre, squilla, solatrum, carduus, oliandrum, piper nigrum, euphorbium, viticella or flammula, and pyrethrum, an equal quantity of all, and pulverized. Then the dissolvent must be circulated continually for the space of ten days in B. M.

Weidenfeld.—The unctuous spirit of philosophical wine attracts none but the unctuous essences of vegetables. Essences being thus extracted, as also all other oily things, crude or expressed, and all distilled of both kingdoms, animal and vegetable, this spirit of wine doth by simple digestion divide into two distinct parts, two oils or fats, whereof one is the essence of the thing, the other the body.—The essence so made we named the second spirit of wine. Both essences, this by division, and that by extraction prepared, are by longer digestion made one with the aforesaid spirit of wine. For those things which are of one and the same purity, and of a symbolical nature, are easily mixed together, and that inseparably, and so an essence made by an essence, is joined to that essence. And if we protract digestion further, one of the fats, namely, the body less oily, and therefore left hitherto, is at length received also into a symbolical nature, by reason of which mixtion, not only is the spirit multiplied, but also made fitter for the dissolutions of dry things, because the particles of this body less oily incline to dryness; concerning which way we treat in this receipt, in the prescription of which, the oil drawn out of oily vegetables, is by distillation together with the spirit of philosophical wine, circulated into a magistery, by which the spirit of wine is multiplied, and made more homogeneous to dry bodies. There is the same dissolvent, but a little otherwise described in his Natural Magic, p. 358, thus; take nigrum nigrius nigro, and distil ten or eight

parts of the same in a glass vessel, and in the first distillation you must receive only one half; this again distil, and hereof take a fourth part; and the third distillation you must take in a manner all, and so distil that part eight or nine times, and it will be perfect, but not rectified under one and twenty distillations. Take of this water a quarter of a pound, and acuate the same by distilling it with the vegetables, which are apium sylvestre; and so of the rest, of which was spoken above.

The matter of which this dissolvent is made, is called wine in the former receipt: the dissolvent must be extracted from the death of wine; but in the latter it is called nigrum nigrius nigro. To these two Lully adds a third synonimous, p. 1. Test. novissimi. Take red wine, which we call the liquor of lunaria and nigrum nigrius nigro.

Wine, lunaria, nigrum nigrius nigro, the matter of the dissolvent of vegetable mercury or soul of metals, is not common, but philosophical wine; nor is the spirit of this wine the common, but philosophical aqua ardens. The unctuous spirit of philosophical wine acuated, that is, tempered with the common unctuosity of vegetable oils; mix, digest, and distil any common distilled oil with the spirit of philosophical wine, and you will obtain a dissolvent of the second kind much sooner; yea, you will make the same in a moment, if you mix the essence (spirit) of philosophical wine with the magistery of an oily vegetable. One oily vegetable (saffron or macis) of so many, is sufficient for the acuation of the spirit of philosophical wine; nor yet will you err, if you take treacle; which spirit of treacle, made with this spirit of wine, will be a dissolvent of this kind. These dissolvents are medicines.

The Alchemic Spirit of Honey—Cap. 19. *Lib. Mercur.*

Take of aqua vitæ, and put into this vegetable humidity a third part of a honey-comb, with all its substance, wax, and honey together, ferment, or digest it in a gentle heat for three hours, and the longer it stands, the better it is: then let it be distilled in balneo, and repeat the distillation and fermentation nine times, renewing the comb every second distillation.

Weidenfeld—The spirit of philosophical wine hath in dry things no dissolving faculty without acuition. This acuition is the mystery of the art, being difficult and tedious. It is best made with crude honey, white sugar-candy, and manna purified. Such dissolvents as these are somewhat hard to be made with crude tartar. Lully by aqua vitæ, Parisinus by the celestial and ardent spirit, Guido by spirit of wine, and Paracelsus by the alcool of wine, meant not common aqua ardens, which if a man try, he will by his own experience find.

Hitherto of things oily acuating the spirit of philosophical wine:—now follow those things which are less oily, volatile salts, which though they seem not to be oily, yet that they are so is easily demonstrated by the following preparations of salts harmoniac, whose earths, otherwise most fixed and flowing like wax, are by the unctuosity alone of the dissolvent made volatile, but this will not now be our inquiry. It sufficeth us to use crude and common sal armoniac, salt of urine, blood, &c. for the acuition of the spirit of philosophical wine, which salts do by their aridity alter the unctuosity of this spirit, more than the aforesaid oily matters, and consequently make the vegetable dissolvent stronger.

The Alchemic Spirit of Urine—Exp. 8.

Take of the animated spirit (of urine) one part, and of aqua vitæ perfectly rectified four parts, which pour upon the animated spirit, and forthwith stop the vessel, that it may not respire, which vessel must be a large bottle, which shake and move with your hands, so in the twinkling of an eye or moment, you will see all the water converted into salt;—but if any part of phlegm be in the philosophical aqua vitæ, it will be immediately separated from the salt in the form of water; the aqua vitæ therefore ought to be very well purged from all phlegm, that, when the work is done, no matter may remain with the salt, but be wholly converted, which will be better and more useful, and by this means you will have the animal and vegetable salt, which we will call coagulative and gelative sulphur, because it hath the property and virtue of dissolving the two luminaries, and reducing them from power to act, their vegetative and germinative form being preserved.

Alchemic Spirit of Tartar—Exp. 34.

Take the best aqua vitæ, rectified so, as to burn a linen cloth, as you have seen, operating with me, and therefore no need of amplifying to you the magistery of this water. Take therefore of aqua vitæ four pounds, and put it in a glass urinal (cucurbit) which is very sound;—then take of the vegetable salt sublimed of the second experiment (volatile salt of tartar) one pound, grind very well, and put it in the aqua vitæ, lute the vessel with its antenotorium (blind alembic) firmly, with wax gummed, that nothing may respire, then putrify two natural days; after that take away the antenotorium, and put on an alembic with its receiver, the joints being very close, and distil upon hot ashes. Take notice, that the receiver must be very large and sound, that it may not be broken by the force of the aqua vitæ, and thus continue your distillation with a slow fire, till all be distilled through the alembic. But if any part of the salt remain in the bottom of the vessel, pour it again upon the water now lately distilled, and distil as before, making the joints as close as may be; the distillation repeat in this order, till all the salt be passed through the alembic in the form of clear water.—Then put of the aforesaid salt one other pound into an urinal, and pour the same distilled water to it; cover the vessel with its antenotorium, as before, putrify as before, then distil as before; and when all the salt is passed over with the water, take again as before of new vegetable salt one pound, and pass it all through the alembic again, as before, with the distilled water; and by this means you will have those four pounds of aqua vitæ united with three pounds of the vegetable salt, which hath the power of dissolving the two luminaries (gold and silver) and all the other metals, with preservation of the vegetable form. But now we intend to reduce this simple dissolvent into a celestial form:—Take therefore this simple dissolvent, and put it in a sound glass vessel, (a circulatory) four parts of which must be empty, but the fifth full: stop the vessel so as not to evaporate, and circulate in dung or balneo sixty natural days; and by this method will you have a clarified dissolvent, in which you will see a sediment, wherefore empty the celestial water into another vessel, and have a care that no sediment pass over with the water, which you must keep very close in balneo.

Spirit of the Adepts Sal Harmoniac.

Lully having prescribed several acuators of the spirit of philosophical wine, speaks at length of acuating this spirit with these salts philosophically volatilized. 'Let,' saith he, 'our dissolvent, which is the quintessence of wine, be depurated from all phlegm, and acuated with the philosophers armoniac, because it cannot otherwise dissolve gold, nor precious stones; but let the philosophers sal armoniac be well purified, that is, sublimed, and cleansed from all terrestreity and uncleanness, according to the manner of the philosophers; of which philosophical sal armoniac we have indeed treated largely in our book, De intentione Alchemistarum, dedicated to the most illustrious King Robert, in the chapter de Salibus Armoniac, &c. and in Clausura Testamenti, otherwise called Vade mecum, in the chapter which begins, Partus Veræ Terræ. There you may read from first to last the magistery of making and purifying, together with the virtues and energies of this salt. And know, my son, that whatsoever we write in that chapter, we mean that salt and nothing else: Read and peruse that chapter, because nothing can be done in the magistery without that salt, for that is the thing with which we acuate our dissolvent, to dissolve gold, and precious stones, and pearls, as well for human medicines, as for a metallic and lapidific magistery, and to make pearls and precious stones.'

These sal armoniacs are called sulphurs of nature. In the preparation of philosophical wine there is an earth found, which is called sulphur, existent in the vegetable mercury, coagulating its own mercury; for the sake of which earth, they called every other exanimated and fixed earth, sulphur; but the animated spirit (essence, tincture, &c.) they termed mercury, to be coagulated by this sulphur, but both of them being reduced into one body, and sublimed, they called sulphur of nature, not more fixed, but sublimed.

Alchemic Spirit of Quicksilver—Nov. Testam.

Take of common argent vive one pound, put it in a glass vessel, and pour upon it of the vegetable dissolvent so much as to swim four fingers above it, set it in balneo or dung six days, and it will be all dissolved into a glorious water, elevate the

dissolvent gently by balneo, and at the bottom of the vessel will remain the light of pearls, and soul of metals. This we meant in the chapter which begins: Oportet nos cum eo incipere, & cum eo finire. Then take of this glorious water of argent vive one pound, and mix it with two pounds of the vegetable dissolvent, cœlificated, and it will all become one water, with which you will dissolve all bodies, as well perfect as imperfect, for the production of our sulphur.

Mercuriate of Silver—Exp. 24.

Put common mercury in those vessels, (Wolf's apparatus) and distil with repetition, till it turns all into water, as I taught you above; then take four ounces of this mercurial water, and therein dissolve one ounce of the vegetable mercury of the fifth experiment (salt of tartar sublimed, or vegetable sal armoniac made of the salt of tartar) pass it through an alembic, together with the aforesaid mercurial water, then in every four ounces of the water, dissolve one ounce of mercury as before prepared, (that is vegetable) putrify eight days, then distil by ashes, increase the fire at last, that so it may pass into that which was distilled, in which dissolve half an ounce of silver cupellated, then putrify three days, then distil in ashes, and lastly increase the fire a little, that all the clearness, or whiteness of the luna may go over by an airy resolution in this distillation.

Weidenfeld—These dissolvents are stronger than all the antecedent, as being acuated with better arids, or dry things, and therefore do not extract the essences, but dissolve the whole body into a magistery. These dissolvents are the magisteries of metals and minerals, and therefore medicines. The sal armoniacs of metals are made the same ways as vegetable sal armoniacs. Every one of them is properly called philosophers mercury, or mercury of the mercury of gold, silver, iron, &c. sublimed; the mercury of antimony, common sulphur, &c. sublimed, because like common mercury sublimed, it is most easily resuscitated by hot water or vinegar, into the running mercury of gold, silver, iron, antimony, &c.

Mercurial waters are called ignes gehennæ, by reason of this fiery nature of argent vive, the corrosive specific was because of the mercurial water called by Paracelsus ignis gehennæ. Libro. de Specif. page 29. The circulatum majus, prepared from

mercury, he calls a living fire, most extreme fire, and cœlestial fire.

If you would bring into action, saith he, (the life of antimony hidden in its regulus) you must resuscitate that life with its like living fire, or metallic vinegar, with which fire many of the philosophers proceeded several ways, but agreeing in the foundation, they all hit the intended mark, &c. Yet that fire, or corporal life in common mercury, is found much more perfect and sublime, which manifestly proves by its flowing, that there is a most absolute fire, and cœlestial life hidden in it; wherefore whoever desires to graduate his metallic heaven (the arcanum lapidis, or antimonii) to the highest, and reduce it to action, he must first extract the first liquid being, as the cœlestial fire, quintessence, and metallic acetum acerrimum out of the corporal life, (common mercury) &c. Libro. 10. Archid. cap. 6. p. 39.

Hermetic Mercury of Pearls.

Take the liquor of lunaria of the third or second rectification, (philosophical aqua ardens rectified) pour it upon argent vive, so as to swim three fingers above it, and putrify three natural days, and a great part of it will be dissolved with the water of lunaria, which decant, and pour fresh liqnor upon the fæces, putrify in dung or balneo, and repeat till all the mercury is reduced into water, then join all the distillations together, and draw off in balneo, and when you see it in a manner thick, so as to be half a pound of the water of mercury and argent vive, (vegetable and mineral) putrify six natural days, then put in pearls, and they will within ten hours be dissolved, then exuberate them by the way, which I taught in the exuberation of metals, till they be converted into a sal armoniac, or sulphur naturæ of pearls, whereof dissolve one ounce in a pound of its dissolvent aforesaid, and distil four times, then put in pearls, and they will in half a quarter of an hour be dissolved, by reason of the greater subtlety of the dissolvent. As silver is joined to the mercurial dissolvent made by the three fire-hot vessels, for the Neapolitan dissolvent, (which may be so called, because it was revealed to Lully at Neapolis by Arnold de villa nova) so this dissolvent for pearls is made of the sal armoniac of pearls, and the mercurial dissolvent, or glorious water of mercury, which if they be circulated together a convenient time, you will make thereof a cœlum perlatum.

Weidenfeld—Hitherto we have by argent vive acuated either the spirit of philosophical wine, or dissolvents made with this spirit, which had so good a faculty of dissolving, that most of the adepts being content with these mercurial waters, desisted from inquiring after stronger dissolvents. The mercurial water, which Lully terms glorious, he saith, is sufficient, yea, a proper dissolvent to make the philosophers mercury, or metallic sal armoniac, out of all metals and minerals. You must know, saith he, my son! that in the truth and faith of God, no sulphur of nature of any metal can be sublimed without this water of common argent vive. Test. Noviss. p. 12.

But in this ninth kind of dissolvents, the adepts made yet other dissolvents, adding moreover divers bodies, according to the intended several uses to the aforesaid mercurial waters. Lully, to make a more noble dissolvent for the dissolution of gold, added silver to the mercurial dissolvent. If perhaps he wanted a dissolvent for pearls, he joined pearls with the mercurial dissolvent; if he had a mind to make aurum potabile, he prepared a dissolvent out of gold and silver, as more suitable to this purpose, yet with some mercurial dissolvent, and so of others.

Dissolvents may and ought to be made according to the designed uses, for they are desired not only to dissolve bodies promiscuously, but rightly also, that the tinctures of things dissolved may not by any heterogeneous tinctures of the dissolvents be inquinated, but rather illustrated. These dissolvents being once compounded, the oftener the composition is repeated by adding new matter, are endowed with so much a greater virtue; whereas on the contrary it is manifest, that common dissolvents are this way debilitated. These dissolvents are most fragrant, and of exceeding sweetness and redness, yet nevertheless called acetum acerrimum, which dissolves gold into a spirit. These dissolvents are the essences or magisteries of metals made by magisteries or essences, and mixed together into compounded circulatums.—These compounded circulatums may be made not only of gold and silver, but also of imperfect metals and minerals; and sal armoniac may be made of corals, or other arids, as well as pearls.

The first matter of mercury is a poison, wherefore it is not to be used for human medicines, but metals only, yet if this incalcinated dissolvent be circulated as the rest, it becomes harmless, and an excellent medicine.

Alchemic Gems of the Metals.

Take the water of mercury, made by the way, which we declared in our New Testament, (Numb. 7) and in that water, son ! you must dissolve one half ounce of the purest luna, after the filtered dissolution, separate the water from the fæces (distil the dissolvent from the silver through an alembic) in which the limosity of the silver will ascend ; this water, son ! resolves all other bodies, and argent vive itself, by virtue of which, son ! pearls are reformed by the way which I told you in our Testamentum, and in the Compendium super Testamentum & Codicillum missum Regi Roberto.

The second water is thus made: take half an ounce of lead, and of the aforesaid water as much as sufficeth, when you see the lead dissolved, separate the water by filtered distillation, (filter the dissolution of the lead) and throw out the fæces, as nothing worth, then distil the water by balneo (draw off the dissolvent in balneo) and keep the fæces (the dissolved lead) for occasion.

The third water is thus made: take of copper one ounce, and dissolve it in as much of the first water as you please, and let it rest in its vessel, in a cold place, for a natural day, then separate the green water through a filter, and pour out the first fæces, (that which remains in the filter must be cast away) then distil the water through an alembic, and keep the second fæces.

The fourth water is thus made: take one ounce of the purest tin of Cornwall, which is purer than any other, and dissolve it in a quantity of the first water, and distil (through a filter) that water (dissolution) with its limosity, and the fæces which remain cast away, then distil the water through an alembic, and keep (the residue, or tin dissolved) the second fæces.

The fifth water is thus made: take of the purest iron one ounce, and dissolve it in a sufficient quantity of the first water, then distil through a filter, and cast away the fæces, distil the water through an alembic, and keep the second fæces.

The sixth water is thus made: take of the purest gold one ounce, and dissolve it as I told you in my Testamentum, that is, with pure lunaria (the simple vegetable dissolvent without argent vive and silver) mixed with such a weight of the fifth water, (now prepared from iron) and do as you did with the other.

You may also, son ! dissolve all those metals in this order : Having made the first water, in it dissolve the metal, which we commanded you to dissolve after the second way, (to wit lead) then do with it as we told you before. In this second water dissolve the third metal, (copper) and in the water of the third metal dissolve the fourth metal, (tin) and in the water of the fourth metal dissolve the fifth metal, (iron) and in the water of the fifth metal dissolve the sixth metal, (gold.)

Take which of those waters you like best to dissolve a metal. Son ! these limosities of metals are called quintessences, or mineral mercury, which the philosophers esteemed in the alchemical work (in alchemical tinctures) and the lapidific, (in the making of precious stones) and in the medicinal work (in the preparing of medicines.) But son ! in the alchemical work those quintessences ought to be more subtil, and to be done by dividing the elements, but in (making precious) stones, the quintessence (aforesaid) are not so, in such a subtil matter, but in medicine either of them (this two-fold way of preparing) may be used.

Having spoken of the quintessences of minerals (of metallic waters) how we are to make them, it is now convenient to speak of the division of them in general. And my son ! do thus ; when your metals are dissolved, you must divide every water (being first filtered and distilled from its remainder) and every divided water (now distilled) into two parts, and one part of every part you must put with its own fæces (the remaining metal which the water had left in distillation) into a glass alembic, and distil a limus deserti, which is air made out of two bodies, (or metals) in the furnace, which we designed you first with a gentle fire, shining with great mineral lustre, and with great limosity appropriated to receive celestial virtues : and put every one of those waters into a glass vessel, with a long neck and round, and then stop the mouth of it with common wax, and after that with mastic, and every of those vessels put in the open air so, as that neither stone, nor any other hurtful thing may touch the glass. Son ! take the material fæces, from which you resolved the limus, which are the second fæces left in the distillation of the waters which you put in the air. (Take the *caput mortuum* from the distillation of every limus desertus, or the third fæces, for the first remaining in the filter were cast away, from the second the limus desertus was distilled ; now the fæces of the limus desertus, are those which he here calls the second) and put them in a glass vessel with a long neck, which may contain two hands breadth, and put in part of its own water, which was reserved from that aforesaid limous substance, and stop the vessels with a stopple of wax, and with leather and mastic, as you did to the other, and bury them (water of metals) in a

garden, in an earth half a yard deep, and put also something about the neck of the vessels, which may appear above ground, for the preservation of them, and let them be there for one whole year. Son! the waters which are put into the earth are of one nature, and those which are put in the air of another; for son! those which are put into the earth have a hardening, coagulating, and fixing virtue and quality; and those which are in the air, have the virtue and property of being hardened, coagulated, and fixed. The year being ended, you will have all that is desired in the world for this work, &c. Lib. Quint. Essen. Canon. 43.

WEIDENFELD—Hitherto we have mixed or tempered the unctuous spirit of philosophical wine with things oily, dry-oily, oily-dry, and purely dry, and reduced them to divers kinds of vegetable dissolvents; in which we have exhibited dissolvents every way absolute and perfect, in smell, taste, and colour incomparable, dissolving without hissing or effervescence, and permanent with things dissolved. Now follow in order, those which are called mineral dissolvents, which though they be of a stinking smell, of an acid or corrosive taste, and for the most part of a milky and opake colour, and dissolve bodies with very great violence and corrosion, yet nevertheless having the same spirit of philosophical wine, as the vegetable dissolvents for their foundation, are therefore as permanent as they, yea better than they as to the abbreviation of time; for the acidity of mineral salts (for which corrosive or acid dissolvents are called minera) cannot destroy the nature of the spirit of wine, nor the nature of the vegetable dissolvent, but by corroding makes the particles of dry bodies more apt to unite themselves with the oily spirit of philosophical wine; but if that acidity be taken away, it becomes that which it was before, namely, either the spirit of philosophical wine, or a vegetable dissolvent.

The method which we used in the vegetable dissolvents, we will as near as we can observe also in these mineral dissolvents. In the vegetable we extracted from the philosophical wine an aqua ardens, from which we did by circulation separate an oil or essence of wine, which is our spirit of wine, which then by acuating divers ways we reduced into the precedent kinds of vegetable dissolvents; but in the mineral we will begin with philosophical grapes, the matter itself of philosophical wine, which is elsewhere called green lion, adrop, &c. Though the discourse of this matter appertains not to this place, yet if any thing presents itself to us either in the receipts themselves, or elsewhere, which may tend to a more clear manifestation of it, we will not conceal it; but on the contrary have determined to illustrate and explain things so, as not only to make you more assured of the use and necessity of this spirit promised to you, but moreover also, that you may have

some certain notions before-hand of its conception, substance, nativity, &c.

Spirit of the Adepts Vitriol—Magia Nat. p. 359.

Take of the earth D. (azoquean vitriol) five ounces and a half, and of the water C. (of salt peter animated) two ounces and a half, and being all mixed, grind the matter fine upon a marble, then put it in a glass vessel with an alembic upon it, and distil the whole substance, first making a gentle fire, and encrease it till the alembic loseth its colour, or no more distils: then cease and let it cool, gather the water, keep it in a hot and moist place, and have a care that it respires not. This water, though made of a contemptible thing, hath the power of converting bodies into their first matter, which being joined to the vegetable virtue, is of much perfection, and must be put into practice presently after it is distilled, that the spirit which is subtil and of a strange nature, may not be lost by the air.

Alchemic Spirit of Nitric Acid—Eluc. Test. p. 147.

Vitriol one part, nitre one part, allum a fourth part, mix them all well together, and distil with a gentle fire, till the liquor is gone over, then give a stronger, and lastly most strong, till the alembic grows white, for then is the aqua fortis prepared. Then put it in a large cucurbit, and pour upon it four ounces of aqua vitæ (philos. aqua ardens) four times distilled, and put an alembic on with its receiver, then will it make great noises, boiling exceeding violently without fire, and therefore the waters ought to be mixed by little and little. Put on an alembic with its receiver, and distil the water in balneo, that a matter may remain alone at the bottom of the vessel in the form of ice; pour back the water, and distil again, and this repeat nine times, then will an oil or matter like ice remain in the bottom.

WEIDENFELD—From the receipt we observe these remarkable things: 1. That the spirit of philosophical wine dissolved in an acid spirit, is a mineral dissolvent. Our aqua fortis, our vinegar, distilled vinegar, vinegar mixed with the spirit of wine, our spirit of salt, sulphur, &c. 2. That the spirit of the same wine, is with very great ebullition dissolved in an acid, and therefore you ought to be exceeding careful lest you pour too much of the spirit of philosophical wine upon the aqua fortis, and vice versa: For it would be more safe to distil the aqua fortis upon the spirit of philosophical wine, as Paracelsus adviseth. 3. That aqua fortis mixed with the spirit of wine, may be taken instead of vinegar mixed with the spirit of wine, or spirit of salt mixed with the spirit of wine, &c. in chemical works especially. 4. That the more these dissolvents are abstracted from the acid debilitated in dissolution, the stronger they are made. 5. That the adepts used also corrosive dissolvents or aqua fortis. There are some, not only common ignorant operators, but adepts also, who not knowing the preparation and use of these dissolvents, have written against these corrosive dissolvents.

Parisinus, a faithful disciple of Lully, explains his meaning thus: those things that are objected by us against aqua fortisses, namely, that they are of no efficacy in the art, and nevertheless are taught by Lully, are to be otherwise understood. For he this way puts a difference between the vulgar and philosophical aqua fortisses, &c. And therefore Raymond rejecting sharp waters, means the aqua fortisses of separation, but not those of the philosophers, cap. 6. Lib. 1. Elucid. page 206, vol. 6. Th. Chem.

Our annotations upon the receipts are: That these dissolvents are better made of aqua fortis, it being an acid stronger than the rest. Yet that they may be also made of any other acid less strong, as distilled vinegar, spirit of salt, sulphur, &c. These are the best of all the simple mineral dissolvents, both in the facility of making, and excellency of virtue. It is equal, whether the metal be first dissolved in common aqua fortis, and then the vegetable sal armoniac added, or the said salt first, and then the metal.

That these aqua regisses differ from the common, in that they dissolve all metals promiscuously, silver as well as gold, and reduce the same not into a calx, but oil, which cannot be said of common aqua regis. Metals dissolved in these dissolvents and sublimed, become the greatest poisons belonging to this art.

Alchemic Spirit of Vitriolic Acid—Epis. Accurt. p. 327.

The spirit of vitriol is more dry and thick, than the spirit of the quintessence of aqua ardens, and great affinity there is between the spirit of vitriol, and the nature of gold, because they are both derived from the same principles with minerals. The spirit therefore of vitriol being joined with the spirit of aqua ardens, inspissates it, and makes it suddenly adhere to gold, so as to be fixed with it;—and believe me, this is a very excellent way of abbreviation.

Dissolvents compounded of the Spirit of Philosophical Wine and tinging Minerals.

Weidenfeld.—The antecedent kind contained mineral dissolvents, compounded of acid spirits containing a metallic tincture in them; in this present we use the bodies of these spirits, to make the dissolvents a degree better. For a tincture, for example, extracted out of the dry part or body of vitriol distilled, with the spirit of philosophical wine is an essence, which being in the same distillation dissolved in its own acid part, produced a dissolvent of this kind; whereas in the precedent kind, that small quantity of copper, dissolved or contained in common spirit of vitriol, and elevated with a violent fire, is by the spirit of philosophical wine, reduced not into the essence, but magistery, little effectual as well through the smallness of its quantity as tincture.

Alchemic Spirit of Vitriol and Cinnabar—p. 371, Magia. Nat.

After the fourth distillation of the water aforesaid, (aqua vitæ or ardens made of philosophical wine) distil

seven times with an equal weight of good cinnabar and vitriol, putting in new things every time constantly, and drying the matter of the stone (vitriol and cinnabar) well in every distillation, before you pour in the aqua (vitæ) &c. &c.

Take of the (last mentioned) dissolvent, four pounds, and put in one pound of mercury vive, put the matter in balneo or horse dung six days, and it will be all converted into water, distil by balneo, and you will have a mercurial water, truly mineral.

WEIDENFELD.—These dissolvents do by continued cohobations become most red, shining by night so, that men at supper want no other light;—permanent and multiplying the philosophers stone.

The dissolutions of metals performed by these mercurial dissolvents, have been by the adepts sometimes called amalgamations. You must know, saith Isaacus, that this is the best solution, that ever was found in the world, for herein is no error of proportion and weight. For nature errs not.—For when mercury is dissolved, it dissolves other metals also, as is rightly taught in other places. Nor will it dissolve more than it is able, nor will it receive more of a body into it, than its nature can bear. For whatsoever has no need of it, it cannot dissolve. And it is the best amalgamation that can be found. 2. Oper. Min. Cap. 103, p. 494, vol. 3. Th. Chem.

The Compound fragrant and fœtid Mercuries.

Take of the vegetable water acuated (Numb. 3,) one ounce, put it in a phial with a long neck, into which you pour three ounces of the water (Numb. 4,) and suddenly cover the phial with its cover, luted close with wax, then place it well in a balneo, the space of two natural days, and in that time, the whole vegetable will be converted into a clear water.

WEIDENFELD.—These dissolvents are the mixtures of divers dissolvents. They may be made of all vegetable and mineral dissolvents, being mixed together at the artists pleasure. Yet they are made the better, the more tinging the dissolvents were, and they do by digestion become sweet and pure.

Despise not these Receipts of dissolvents offered to you, but rather read and peruse them, and every where endeavour to find out the chemical truth; those which you do not understand, or esteem, cast away: for if one only kind, or any one receipt please you, it is sufficient. For we will easily prove that by that one, all the secrets of the more secret chemy may be prepared.

To make these things more easy to you, I will here contract into a breviary, and reduce them into twelve conclusions :—

I. *That the descriptions of these dissolvents are understood according to the sound of the letter.*

The foregoing receipts contain nothing occult, but the spirit of philosophical wine, the use only of which we promised to define. It may be properly called an unctuous spirit, proceeding from the white and red wine of Lully, the constitutives of the fœtid dissolvent.

II. *That no one of the aforesaid dissolvents is prepared without the Spirit of Philosophical Wine.*

There are indeed dissolvents, in the receipts of which, we meet not with the name of this spirit, yet there it is lurking under the name of this or that dissolvent. Other receipts of dissolvents there are, which do not take the spirit of philosophical wine free, but as it were fettered, that is, any common oil; but when in the making of these dissolvents the spirit is unfettered, as also acuated, such dissolvents cannot in the least be said to be made without it. There are lastly also dissolvents, in the receipts of which, neither the spirit of philosophical wine, nor any oily matter is expressly mentioned, (but these are more rare, on purpose alleged to shew us either the envy or morosity of the adepts) whereas notwithstanding it is by the use of the dissolvent manifest, that this spirit is added through necessity;—for that which is promised, could not otherwise be effected.

Finally, there are some, which you will affirm may be made with common spirit, common vinegar, and aqua fortis, or common sal armoniac without the spirit of philosophical wine. Suppose it so; but when you proceed to practice, and try an experiment with such a dissolvent, you will soon find it not only too weak, but also altogether ineffectual, in the more secret chemy. For it is impossible to do that with a common dissolvent, which

the adepts have prescribed by a philosophical dissolvent. The secrets of the more secret chemy have this privilege, that they cannot be made by any man but him that is possessed of philosophical wine.

III. *That these dissolvents are prepared from any sort of Matter.*

We have demonstrated that the dissolvents aforesaid are made of divers oleosities, aridities, and acidities of the three kingdoms. You have observed the simple vegetable dissolvents to be made of things neither tinging nor acid; compounded vegetable dissolvents of things tinging, not acid; simple mineral dissolvents made of things acid, and not tinging; the compounded, of things both acid and tinging. Wherefore being now better assured of your dissolving matter hitherto so anxiously sought for, you may take crude mercury, or vitriol, nitre, common salt, salt of tartar, or urine, rain-water, may-dew, or any other matter also which you have made choice of before the rest, for the true and universal matter of a dissolvent, in which choice you will not err; for it is much at one, whether you make it of gold or mercury; whether of pearls or arsenic; vegetable or mineral salt, provided you proceed according to this or that kind of dissolvents, with consideration also of what use you would have the dissolvent, lest you prepare an essence instead of a magistery, or a poison for an antidote: on the contrary, take pure honey so applauded by Parisinus, or the salt of tartar, commended by Ripley; or common salt, esteemed by Paracelsus, as the matrix of metals; or vitriol abounding with the tincture of gold, extolled by Basilius, or argent vive magnified by most of the adepts, as the open metal.—Take, I say, which of them you please, but you must know it cannot in the least answer your expectation, except it be joined, that is, corrected, exalted and graduated with the spirit of philosophical wine.

IV. *That these dissolvents are also prepared by any method.*

You have here had several methods of preparation, which if not satisfactory, you may please to invent new ones. Herein is contained nothing secret, if your matter, and the spirit of philosophical wine be, without any possibility of being separated, mixed together, and distilled either in part or whole, through an alembic. For every matter, by what method soever volatilized and distilled with the spirit of philosophical wine, is a dissolvent.

V. *That these dissolvents are sufficient also for every use.*

You have now observed the use of the spirit of philosophical wine in these ways of making dissolvents: hereafter, in the following books, you will perceive them to be sufficient for every purpose. By these means you will make all the medicines of the adepts, reduce all metals into running mercury, or if you had rather, into the philosophers mercury, or first matter of metals. By these will you make as well universal as particular transmutatives of metals, the best of all in respect of deeper tincture, shortness of time, and conciseness of work. Hereby lastly, will you prepare whatsoever curiosity has been left us by the adepts, and prescribed in their books, so that if they have any preparations without the spirit of philosophical wine, you may decline them without any damage. For these dissolvents do volatilize all fixed bodies, and fix the volatile and volatilized, dissolve the coagulated, and coagulate the dissolved. Under which few notions are comprehended all the operations of the more secret chemy.

VI. *That these dissolvents are many.*

You have observed divers kinds of dissolvents, designed for several distinct uses. Simple vegetable dissolvents do extract, rather than dissolve bodies; the compounded dissolve only, but not extract. That which vegetable dissolvents do, the mineral cannot, and so on the contrary: of vegetable dissolvents are made medicines only, not poisons; but of mineral dissolvents, poisons only, and not antidotes without the singular dexterity of an artist. An use different and contrary to itself admits no universal dissolvent. The spirit of philosophical wine is indeed the universal matter of them all, but there is not one of all the dissolvents sufficient for every use; wherefore, unless you will for the same reason call every one universal, because they all proceed from the spirit of light, the universal basis of all things, we cannot but deny an universal dissolvent.

VII. *That some dissolvents are corrosive.*

That mineral dissolvents are corrosive, and therefore dissolve bodies with ebullition, is clearly manifest by the re-

ceipts aforesaid. I would not have you, being perhaps not sufficiently instructed in the sayings of the adepts, every where declaring against aqua fortisses, and all corrosives, either despise, or think ill of them. These are those dissolvents by which the ancient adepts abbreviated their time and labour in preparing their tinctures. And Paracelsus justly entitled himself to the monarchy of arcanums, he having been the principal instrument in completing not only the abbreviations of alchemy, but moreover introducing these mineral dissolvents to medicinal use, and that with so much dexterity, that there seems to be now no hope left to his disciples of mending any imperfection of this art. Besides, these dissolvents differ from the vegetable dissolvents no otherwise, than that an acidum is superadded to them, or to the spirit of philosophical wine, corroding the aridum, and dividing it into atoms, making way for the oleosum, to be sooner and better incorporated and mixed together, which notwithstanding do by taking away the acidum, return into the same vegetable dissolvents they were before.

VIII. *That these dissolvents are permanent, yea fixed with things dissolved in them.*

It is by the former descriptions of dissolvents manifest, that as well the spirit of philosophical wine, as dissolvents made of it, do stick to the things dissolved in them. There is indeed no better argument to confirm the excellency of dissolvents, than that they are homogeneous and permanent with things dissolved, and consequently dissolvents transmutable with the dissolved into a third substance different from both. These dissolvents therefore are so far from being immutable, that, according to the Edict of the whole crowd of philosophers, to wit, the dissolution of the body is the coagulation of the spirit, and so on the contrary, nothing in the more secret chemy, can be more infallible.

IX. *That dissolvents are not debilitated with dissolving, but become rather more powerful, and so are by dissolutions augmented as well in quantity as quality.*

Though the spirit of our wine is the basis, root, and centre of all dissolvents, medicines, alchemical tinctures, and precious stones, yet nevertheless doth it dissolve slowly, yea only such bodies as are homogeneous to it, that is, purely oily, as itself is a pure oleosum, and associate the same to it, transmuting into its own nature, and so multiplies itself by this means. Now so

soon as this spirit is transmuted into an arido-oleosum, it does under the name of a simple vegetable dissolvent, dissolve arido-oleosums, that is, the sulphurs or tinctures of the mineral kingdom, the pure aridum being untouched, and left in the form of a white powder, with which essences the said dissolvents or essences may indeed melt together, but not in the least be satiated, because there is an addition and multiplication of like parts. But the same vegetable dissolvents being now compounded of the simple, do no more extract the tinctures and essences of minerals, but dissolve and transmute the whole mass or substance of these bodies into an oil swimming above, which is called a magistery.—Now this being digested together with its dissolvent, at length falls in, is united, and so multiplies the compounded vegetable dissolvent. For an example to young beginners; the spirit of philosophical wine being a dissolvent of the first kind, and acuated with the oil of nutmegs, is hereby made a dissolvent of the second kind; or acuated with honey, if you would have a dissolvent of the third kind: distil either of those dissolvents with common sal armoniac, and you will have a dissolvent of the fourth; but if you desire one of the fifth kind, cohobate either of them with the salt of tartar, and you will have the acetum acerrimum of Ripley; or with common salt, and you will make the sal circulatum of Paracelsus; cohobate mercury, or any other mercury, or any other metal through an alembic with this vinegar or salt, and you will transmute the simple vegetable dissolvents into the compounded vegetable dissolvents of the seventh kind; from which you will further prepare dissolvents of the eighth kind, by dissolving and volatilizing any other metal in them. The same rule you have as to our mineral dissolvents. But the common dissolvents cannot receive beyond their capacity.

X. *That these dissolvents are also Secrets of Medicines.*

You have observed that among the vegetable dissolvents, there is none but what is either an essence, or a magistery. You have also taken notice by the aforesaid receipts of them, that mineral dissolvents are the same medicines, but mixed and dissolved with acids.

XI. *That these dissolvents are likewise the Secrets of Transmutations.*

It is now clear by the receipts, that the simple dissolvents are the philosophers stones not yet fermented; but the compounded

are dissolvents mixed with the masculine seed, and therefore volatile and fermented stones.

XII. *That these dissolvents are in like manner the Secrets of perpetual Lights and Gems.*

That these dissolvents do give light by night, and consequently, are perpetual lights, yield also matters for pearls, precious stones, &c.

RIPLEY—*Cap.* 13. *Philorcii.*

Without these waters we do little good in this art; but he that hath these waters, will, without all doubt, complete the art.

SANGUIS NATURÆ,

BY A GERMAN ADEPT—1650.

I. Whosoever attempteth the search of our glorious stone, he ought in the first place, to implore the assistance of the all powerful Jehova, at the throne of his mercy, who is the true and sole author of all mysteries of nature; the monarch of heaven and earth, the king of kings, omnipotent, most true and most wise; who not only maketh manifest in the macrocosm, the truth of every science to worthy philosophers, and liberally bestoweth both natural and divine knowledge on the deserving and faithful; but also layeth open his treasures of health and riches which are locked up in the abyss of nature to those who devoutly worship him. And for as much as none are permitted to touch the mysteries of nature with foul fingers; therefore it behoveth all who attempt such matters, to lay aside their natural blindness from which, by the light of the holy scripture and a stedfast faith, they may be freed that being the means by which the holy spirit doth clearly make manifest the most profoundly hidden light of nature; which light alone lays open the way to the wisdom of nature, and to unlock the most abstruse mysteries thereof.

II. All the masters of alchemy, who have ever treated of this celebrated stone, and left us any thing in writing, have declared the matter and subject (which is the chief part of this art) so obscurely, that Apollo himself would be tired in unriddling the ænigma's they have invented concerning it. And this doubtful declaration of the matter, is the reason why many who seek this science without the light of nature, are precipitated into very great errors; because they know not the true subject of this art, but busy themselves about other things altogether unfit for the work. But they ought to consider what the philosopher's stone is in its own nature, and what qualities it hath, and so comparing the qualities of their matters, with the qualities of the stone, the thing itself will discover what is truth and what not.

1. The stone in its perfection is permanent in the fire, and despiseth the most extream, violence of the flames. 2. It containeth in itself, in great abundance the vital fire, and the virtues and powers of the superiors and inferiors concentrated in it. 3. It is resolveable in any liquor. 4. It abounds with fixed and tinging spirits, which before its complete perfection were volatil. 5. Before its perfection it hath two distinct parts, one volatil, the

other fixt. 6. It is of most easy fusion. 7. It containeth the three principles of nature in the highest purity, namely salt, sulphur, and mercury. 8. It containeth in potentia gold and silver. 9. It is made out of one thing.

Seeing the stone hath the qualities above-mentioned, it is plain and evident that the subject of it ought to have the like. Namely,

1. That the subject of the stone be only one thing. 2. That it have in it, in potentia, gold and silver. 3. That it contain in it the three principles of nature. 4. That it be of most easy fusion. 5. That it consist of volatile and fixt parts. 6. That it abound with tinctures both red and white. 7. That it be resolveable in any liquor. 8. That it be the place of residence of the vital fire, and the virtues of the superiors and inferiors. 9. That it endure the utmost force of the flames.

Now let the seekers compare the qualities of their subjects with the fore-mentioned qualities, and then they will see whether they are right or wrong.

Now for the sake of some good men, who perhaps bear an honest mind, I will discourse something of the elements, and their operations, and first and chiefly of the mover of the elements, and of its life; which not being known, the whole operation of the elements is unknown.

This mover of the elements which, not without good reason, I will call the living fire, is two-fold, the one volatil, the other fixt, residing in the center of the earth, of which at present I will not speak, but of the volatil; which is a substance invisible, spiritual and wholly fiery, an eternal light nearest to God, the life of the elements, from which the sun and moon, the radiant stars, and whatsoever giveth forth a lustre in the heavens, takes its original and splendor, flying through the universe, every where present, and most of all in those things which stand in need of continual nourishment, endowed with innumerable virtues. This cœlestial light is originally most pure in itself, as long it is not defiled by impure bodies; the knowledge whereof is the sea of wisdom, which all who have obtained light from the holy spirit, and faith from the father of lights, ought to keep safe, if they desire a happy success in this mysterious philosophy. This light descendeth daily into the elements, which are bodies internally spiritual, very simple, and most powerful; which contain in themselves a certain seminal spirit, which is the very element; and which spirit of every element is stirred up to motion by the living fire; and if it were absent, the elements would be dead, especially the fire, if it were deprived of this fiery splendor, which by itself, and not by accident, is the true principle of motion in all things; and to this the passive elements are obedient. But yet this agent cannot act without the elements, nor the elements upon one another without it. For this cause

the elements were made, by the most high creator, which together with their body contain a certain seminal spirit, very powerful, which lieth hid as a soul in them, out of which by the action of the living fire upon it, daily new seeds are produced. This living fire, with which the heavens and all things are filled by the creator, descendeth through the elements into the subject, which is called the balsom of nature, electrum immaturum, magnesia, the green dragon, azoth vitreus, the fire of nature, the universal seed, the salt of the earth, out of which all bodies which consist of the elements are produced by nature; and out of this matter, by the administration of an ingenious artist, by means of a spagiric destruction, new forms of natural bodies may be produced: which is one of the greatest arcana of secret philosophy. For in this subject lie secretly hidden all the virtues, properties, and splendors of animals, vegetables, and minerals, metals, and precious stones; which by the help of Vulcan, are brought from darkness to light.

Now I will describe the action of our living fire upon the elements, which descendeth out of the fire into the heavens as on the element of fire, and there whatsoever is lucid or glittering, as the sun, moon, and stars, doth secretly derive its original from this living fire, and constituteth this principal element, and obeyeth it as a son the father, and a patient its agent. And from this living fire, the heaven hath its chief power of acting; and is of so great consequence, that if its action upon the heaven should cease for one moment of time, whole nature would be ruined. For the sun, moon, and stars, would lose their active and influential virtue, the elements would not move, and nothing for ever would have any action; which would be a great mischief to the earth, and extremely hurtful to all mixts. For the power and virtue of this living fire is so great, that if that were absent, the elements would be dead, especially the heaven, an element which most of all stands in need of this light. Having passed through the heaven, it comes into the air, that great and most thin element, and insinuateth itself most intimately into it. In this element the virtue of this fire doth chiefly manifest itself; because in it is inspissated, and constituteth the vital air; which air is then agreeable to the creatures, for sustaining of life. For this living fire simply is not convenient for the creatures, nor yet the simple air; but fire congealed with the most pure part of the air, and air impregnated with the cœlestial living fire; and so they constitute vital airs, which every living creature receiveth for the conservation of its life. This living fire needeth the soul of the elements, chiefly of the air, which it makes use of for a vehicle, that thereby it may more easily enter into the other elements, that is to say the water, a subtile and thin element, in which it is yet more inspissated, and taketh a more gross body of which it standeth in need for irrorating of all terestrial

things, especially salts, minerals and stones; all which need such irroration; then being cloathed with a thick garment, it passeth into the earth, a dark and thick element, and of a very powerful fixing virtue; and there it puts on a saline body, which predominates over all things, and contains the rest of the principles, which it had received in the air, heaven and water, that is to say, sulphur and mercury, by virtue of which it becometh capable of production. This salt is the soul of the earth, and all other things. Therefore if the earth were deprived of this salt, it would want the power of sprouting and budding, which consisteth only in this salt, of which also Moses was not ignorant, saying (in the second chap. of Gen.) And there went up a mist from the middle of the earth, and watered the superficies of the ground; which vapour can be nothing else, but the subtile parts of this salt, which hath settled itself in the center of the earth, and by the warmth of the corporeal water are made to ascend, and so do water the whole superficies.

Thus we clearly and evidently see, that this living fire putteth on no other body than that of salt; because that alone is fit for generation. And so the balsam of nature is generated by the action of the fire upon the elements.

Now I will speak but a very little of the fixed living fire, which is hidden in the earth or center of the world, and there hath taken up its most fixed habitation; and by many philosophers is called the corporal water; but it may better be called the fire of bodies. To know this is the most secret mystery in all our philosophy. This fixt fire hath a great sympathy with the volatil fire; for it wanteth it as an aliment, and to its nourishment, which it continually attracteth out of the water and air, and converteth into its own substance; and in this as in a center all the virtue lyeth concentrated, which being scattered, flyeth in the circumference; as may be observed in man, in whom this fire fixed in the center of the heart, hath its seat as the yolk in the egg. But its operation is invisible and very secret, and yet very powerful, which also few know; for it operates by its heat in all things, which lie in the earth, and exciteth the flux and reflux of the sea, as the pulse in man is excited by the fire which lieth hid in the center of his heart. Hence also all the watery and airy vapours, by the help of this fire are elevated from the earth and sea into the air, which compose the clouds, and by rarefaction of the winds (being impregnated by the vital spirit) fall down again to the earth in form of water.

And thus every searcher of nature must acknowledge it to be true, that there is only one subject under the concave of the moon, in which alone the virtues as well of the superiors lie concentrated; out of which by the chemical art, stupendious things may be brought to pass. This body is salt, but no common salt, or any other salt of this kind, but a saturnine and

mineral salt, which hath chosen to itself a residence in the sphere of saturn; and is also called the heart of saturn; out of which being made clean and bright, and purged from all excrements, by easy art, a certain gummy liquor is drawn, called by the name of a glorious mercury. But you must be wary in the choice of this salt. There is only one salt which is useful to us, a pontick fiery, bitter and mineral salt of a saturnine nature, out of which this famous liquor is extracted; which is of so great moment, that without it, no transmutation of metals can be made. In this mercurial liquor may be seen what is sulphur and mercury; for the sulphur at first sheweth itself in a purple and yellow colour; but the mercury is invested with a watery and airy humidity; and though the salt appeareth not, yet its virtue is eminent in this liquor. For it is wholly saline, and by an easy fire, is coagulated into a permanent earth, which representeth salt. And so you have three principles of nature, salt, sulphur and mercury. These are but a few things which I have said of the matter; which though it be very secret, yet the operation of it is more secret which nevertheless in my following discourse I will reveal, so that its occult may be made manifest only to men elected by God.

III. Of what kind this matter is, which is endowed with such virtue, and out of which is plentifully drawn the famous philosophical mercury, I have sufficiently demonstrated in the preceding chapter, and herein will farther demonstrate; which is not properly mineral nor vegetable or animal; yet a metalline sulphur, salt and mercury, are together purely and plentifully in it, which is obvious to every one, and lieth hidden in every thing, but especially in the earth, the receptacle of all the influences, in which also the virtues of the sun, moon, and stars are found corporally. This the artist ought to take where it is most near and most pure, in form of a trine-salt, which elsewhere I called the salt of saturn. Out of this salt groweth gold, and all other things in the whole mineral kingdom; and into it they may be resolved again. And as in gold lieth hidden a bright and diaphanous sulphur; so also in our saturnine minera, there is a cœlestial solar fiery, diaphanous red and sweet sulphur. For where there is glittering brightness, there is light; where is light, there is heat; where is heat there is life and very powerful action; and which is a great matter, in it reign the elements animated with a living fire, which is a cœlestial vivifying, fertile and greening spirit; the light, force and life of all things.—And although the cœlestial sun doth much help the production of sublunary creatures, yet without this internal sun nothing can be generated; which also the philosophers knew. Therefore all other concretes are rejected, as also salts, except one which is the salt of wisdom, power and strength, and the mother of the other salts, namely our central saturnine sait, a sulphurous and

mercurial salt; whose heart and blood doth easily dissolve every metal, and coagulate mercury.

The fire as sol and luna, though they appear not to fight, yet they are powerfully in the inward parts of our matter, and it possesseth the seminal virtue of all things; so also that unless what is hidden in it be made manifest, they will not appear; which is done only by reduction and purification of the matter, that the feces which be clouded over sol and luna may be throughly purged away, and the matter may first grow white as a diamond, and be as fulgent as a ruby, then they appear to sight. Which reduction must be made with a certain contrary liquor; for sol and luna, which are secretly in our matter, and rule powerfully in it, are not reduced so as to appear to sight, unless this reduction is made by a contrary, which is a menstrum or most subtile vapour, penetrating and resolving, containing in it air, fire, and water, and separating the pure from the impure, and yet first extracted out of our minera; which liquor possesseth only power of reducing, manifesting, and multiplying tinctures; and therefore it is called the secret fire of nature, which alone exciteth and perfecteth tinctures. But yet we must not therefore suppose that the subject is red or any other colour, but it is white and red only in potentia; because this nature of redness lieth secretly hidden in the belly of the air of our matter, not shewing its tincture visibly, because if it be put into the fire, it cannot manifest a fixed tincture, unless it be first reduced by an ingenious artist, so that the watery and earthy heterogeneous substances may be separated; then appeareth a tincture resisting the fire, and shewing itself in white and red.

The certainty of this solar subject may be evidently known, if out of it the three principles of nature can be separated. What they are I will explain. Sulphur residing in our matter, is its fiery, most subtile, and most thin part, partaking of a subtile earth, which indeed is the perfect and absolute tincture, having power of rubifying and illuminating every body, by reason of its innate oily, very fat, unctuous and viscous, fiery and ethereal quality; upon which account it is able by its subtile and internal action to produce all natural things. Which sulphur is called the philosophers secret fire, the living fire, and the luminous part, &c. Therefore if any one in the anatomy of our matter see a certain shining, subtile clear substance, full of a fiery shining redness like a ruby, and full of active virtue, he may be certain that he hath seen our sulphur, and the secret fire of the philosophers. Mercury is the æreal and unctuous humidity of our matter, and the inseparable companion of sulphur, and is as a menstrum to it, cherishing and nourishing it, and a medium of conjoining the sulphur with the salt; but the reason why it is viscous as sulphur, is, because it hath subtile earthy parts resolved in it, which it took with it in the anatomy

made by external fire. The salt is the principle of coagulation; and coagulateth the mercury and sulphur, and in which a new form is introduced by the action of the sulphur which operateth in it; which sulphur is very bitter and acid, in which bitterness there is a certain fiery substance corrupting the inward parts of the salt, and which being corrupted, immediately it receiveth a new form, and that a living one, which is a great secret.

These principles are also very much defiled with heterogeneous feces; which an artist ought to know. Sulphur in the first place, aboundeth with destructive and consuming feces: but the mercury with watery and cold substances, contrary to life; and in salt there are caustic, viscous and bitter salts; all which must be separated, and if not, they occasion damage and unlucky success to the work.

This one minera is of easy fusion, so as it can catch mercury upon the fire before his flight; which if it be circulated by the philosophers wheel, so that those parts which hinder speedy fusion be separated, and the elements firmly coagulated, it becomes of more easy fusion than it was before; which fusion dependeth upon the saline and sulphurous spirituality, which is a perfect and concentrated light, penetrating every body and on all sides illuminating it with the tinging rays with which it abounds.

The spagyrical art by distillation and separation, affords us two sulphurs out of one minera of a saturnine nature; one is votatile and green, the other fixed and fiery; which two by circulating their elements were made one, which sulphurs are of the nature of salt produced by nature out of the most pure soul of the elements. Because by the mixture of the living fire and this soul, these sulphurs as produced in the greater world, out of which by the chemical art, the two sulphurs of the philosophers are extracted, which consist of the most subtile and pure part of the sulphurs produced by nature. Out of this pure substance metals are also generated, which differ only according to the purity of the place, and the more or less fit disposition. Out of these two minerals is plentifully extracted the mercury of the philosophers, which is their radical humidity mixed with a subtile earth. For as by this earthy sulphur is meant the heat and fire of nature, as also the form of the matter, which we also call sulphur; so also the humidity of this substance is our sulphur, in which, (if they be joined by art in a certain proportion, and are decocted in a glass vessel, circulating their elements; first water, air, fire, and earth, and then they are purified by reduction into a certain chaotic, thick and viscous mass; then by distillation into liquor, one white, another red and shining as fire; lastly they are fixed into a glorious and permanent earth) consisteth all our art. Sulphur is the principal part of our tincture, and that which plentifully beareth rule in our matter,

is two fold, as we have declared, white and red, fixed and volatil. The fixed is the green lion; which lieth hid in the center of our concrete, abounding with fixed and tinging tinctures; but the volatil is the fire of nature and our sulphur, full of power and efficacy of tinging and illuminating, as his vestment doth manifestly declare. For it is the blood of our green dragon, distilled from the very bowels of it, abounding with redness; therefore it is, not without cause, called the blood of nature, which stirreth up his own sulphur, lying hid in an earthy substance, and brings it from power into act; and then out of it do arise our two glorious mercuries, our two perfect sulphurs, one red, the husband; the other white, the wife; springing out of one minera. And that sulphur which we call the green lion, is the fire of nature, which lieth hid in the centre of our subject, understand salt, and there is detained shut up in a strong earthy prison, disabled to exert its force, unless by its associate it be set at liberty from its fetters, so that it may come out together with his companion. This deliverance consisteth in solution, which is very difficult; for this sulphur which we also call the stone, is both most hard and most soft in its nature, and therefore it is not easily dissolved, except in its own liquor, that is his companion, in which it is most soft; so that it can be set at liberty only by this airy companion, which otherwise could not be delivered, neither by fire nor water; which is a secret known to few, of which I will speak more particularly hereafter. This fixed sulphur is very powerful, and sustaineth every thing that operateth in nature, but as soon as it is set free, it ceaseth from its labour, if together with its companion it be carried aloft, and in the top of the vessel, where if they are detained, they constitute a certain substance bright as luna, called Diana; at this time I say, it receiveth the power of transmuting.

Since the stone is of the substance of salt, it resolveth itself in any liquor; but the salt, out of which it is prepared, is of most profound research, and differeth much from other salts; for it is fluid in the fire, and values not its martyrdom at all; and loseth nothing of its virtue therein, though it be kept in it divers years, which other salts, as vitriol, sal gemme, and other the like salts, cannot do; for by often repeating ignitions, they all turn to an unprofitable and unfluxible calx, which is not resolvable in any liquor, being of the nature of damned earth.

Though the matter to sight is most vile and most cold, yet its more inward parts are mere fire, and abound with the living fire, and the virtues both of the superiors and inferiors; and therefore its soul flyeth in all places to bring down the living fire. For the father of it is the sun, and the mother the moon, from which it secretly deriveth the virtues of all things. This living fire ruleth powerfully in our two radical sulphurs, fixed and volatile; which two being firmly united, do constitute our

universal mercury, which containeth in itself the two central fires of the macrocosm, the cœlestial and terrestrial; and these two, by the help of external fire, are reduced into one substance, in which the cœlestial and terrestrial virtues lie concentrated, which heat is the innate heat of every thing, which often sheweth its splendor in the eyes of fishes, hairs of brutes and men, in insects generated out of dew, as also in rotten wood; but I think it is sufficient, that every one daily seeth the luster of gold and silver, pearls and precious stones, and also beholdeth the sun and moon.

Lastly, it is to be considered, that the tincture of the philosophers is a substance tinging imperfect metals in a very strong fire, into perfect gold and silver, from whence it necessarily followeth, that its subject ought also constantly to resist the flames, and to rejoice in them. But it is not the whole substance of the first matter which endures the fire; because it aboundeth with many elementary fæces, which are combustible in the fire; but only its pure parts, which are also called incombustible oils, rejoice in the fire, and are permanent in it; because they are of a pure nature, and not defiled with any feces, therefore the fire cannot touch them. Wherefore it is necessary in the first place, to purify the matter, and take away the sphere of saturn, which becloudeth the sun and moon, before they can despise the fire; and then decoct these parts till they be reduced into one thing, whose virtues neither fire, nor water, nor iron, nor air, can diminish, but they, unvanquished, resist all their force. Consider therefore, O man, the wisdom and power, which the most wise, eternal, and omnipotent God, Jehova, hath granted thee. Consider these things in humility of heart, and sing Hallelujahs to him without ceasing, for holy, holy, holy, is the the Lord Zeboath; the heavens and the earth are full of the majesty of his glory, Amen.

IV. Among the secrets of alchemy, the greatest is to draw water out of a rock; verily a hard and very difficult work, unless chemistry alone had shewed us the possibility of this thing; which the artist ought to endeavour to do by fire, which in the beginning must be gentle, in the middle strong, and in the end most vehement; so that all the æreal and ethereal spirits of this rocky minera, may issue forth into a fit philosophical vessel, and there resolve themselves into water; which water with wonderful sympathy loveth the rock, from whence it issued; which water is called by various names, as rock-water, argent vive, a fume, the tinging cœlestial spirit, incombustible sulphur, wine vinegar, succus acaciæ, spirit of wine, temperate water, the luciferous virgin; all which names signify this water; which if it be again conjoined with it, remaineth stone, and often operateth resting upon it, it acquireth a wonderful active power, as all know who are acquainted with this water. This operation is also called by

the philosophers, a destruction of the compound; which destruction is not to destroy, as the vulgar chemists think, who destroy mixts by corrosives, but the unlocking the bonds of our compound, by which it is bound, which if they be unlocked, it is divided into parts with conservation of those parts which constituted this elementary mixture; which parts so divided, are purified and delivered from excrements and impurities, with which they abound in their composition. But that this might be more easily done, the ancient philosophers divised this distillation and destruction, by help of which, the parts might be most highly purified, and exalted to such a degree of purity, that thereupon a new compound might be made, of greater efficacy. But to bring this to pass, the artist ought to follow nature, as all philosophers, both ancient and modern teach, and to extract our mineral, out of the bosom of nature, where she hath hidden it, and purify it most subtlely, by very frequent cohobations and reductions. For so it thoroughly sheds all its excrements, and whatsoever else hindereth it from its perfect power of transmutation, which is wonderful, and yet it is more wonderful, that in this vile and abject minera, lieth hidden the celebrated stone of the philosophers, whose essence also by reason of its obscurity no body can see, unless it be delivered therefrom, and brought to light; for before it is set at liberty by the chemic art, it is a rude, vile, abject, and undigested mass, which is found scattered in the earth.

The second and last operation, is that of the fixation of the permanent water and the glorious earth, of which the philosophers say, that it is a commixtion of qualities, a copulation of complexions, a reconjunction of things separated, a coequation of principles, a disposition of what is repugnant; which must be done by a gentle fire, cherishing the parts mixed together, and put into a glass vessel, being first made very pure. And the internal fire of these parts being excited by a gentle external fire, doth dissolve and decoct them, and by decoction they are again by little and little inspissated and made thicker, until at length they are wholly fixed, and remain fixed in the bottom of the circulatory. For the earth containeth in itself a fiery most thin, dry and insensible fume, which coagulateth the volatile part, being of its own nature and substance. This fume lying hid in the center of the earth, by its action converteth the other volatile elements into its own (namely a fixed) nature; and then the motion of these elements ceaseth, because they have attained their desired end; which if they be again dissolved by the volatiles, their motion beginneth again, till the fixed have overcome the volatile. Then again motion ceaseth, which if they are dissolved again, they work afresh, &c.

Here all operators must observe, that in this operation a twofold fire must be used, the one internal, the other external, which

external must not over power the internal; the internal is a dry mercurial etherial nectar, and our glorious mercury, which vivifieth, conserveth and nourisheth the matter, and bringeth it to perfection; this fire is not moved but by an external agent, which if it be slow in operation, the internal fire lieth still, and produceth nothing; but if the external be too strong, either the vessels break, or the matter burneth; therefore the fire must be warily applied, so that the fumes, which lie hid in the center of our earth, may be moved, and then the spiritual humidity will resolve the earthly siccity, and the earth will be impregnated by the volatile, and will grow thick; the sign whereof is blackness. And if the spirits of this compound be more inspissated, various colours will appear, and by a farther operation, there will appear a white colour, afterwards a citrine, and lastly, a red diaphanous colour; and after reiterate operation, the matter will be of easy fusion, fixed, and tinging all imperfect metals into pure gold. The multiplication whereof an ingenious operator can easily effect. Namely, if he dissolve the stone of the first order, compleatly finished, in our glorious mercury and decocteth, fixeth and incereth it; and so he may multiply it, and very highly exalt it; which that they may accomplish, I wish to all, by our Lord Jesus Christ. Amen.

FIRST PRINCIPLES,

According to the Writings of Jacob Behmen.

ATTRACTION is the first principle of motion in nature; the origin of attraction is beyond nature, and is therefore incomprehensible to the human understanding. REPULSION is the second principle; it is a necessary consequence of the first by re-action. CIRCULATION is the third principle; it proceeds from the conflict of the attraction and repulsion.

All motion in nature is derived from this threefold principle, and is diversified according to its various qualifications with matter. The attraction, repulsion, and circulation in the sun and stars, move the planets in their orbits, the same principle in each globe performs the rotation on the axis, and the satellites of planets have the same law to their primary. Every quantity of matter solid, fluid, or gaseous, when separated from the rest by its quality or discontinuity, is possessed individually by the same principles, however infinite the variety of substances, natural or factitious, great or small; vegetable, and animal forms, and motions, are no less evidences of these principles than the heavenly and earthly bodies. Hence chemical affinity, called elective attraction, is ruled by the same laws, and it is found, that when two matters unite, one is attractive, and the other repulsive. When they will not unite, both are attractive, or both repulsive. To illustrate this by a figure, draw two lines opposite, place arrows beside them to shew their course—if one is attractive, and the other repulsive, the arrows are going the same way, and therefore unite; but if both are attractive, or both repulsive, the arrows are going in different ways, and therefore disunite. When attraction or repulsion predominates in a matter, the circulation is in elipse or parabola; but when they are in equilibrium the circle is produced: draw two circles, and place arrows round them to shew which way they are turning—if they turn the same way, the circulation on contact is adverse—if they turn different ways, the circulation on contact agrees. Matter of one species disjoined, unites chemically, by changing its polarity; this is proved by the changes of polarity in magnets, the poles of the electric conductors, and the chemical affinities changed by the volta pile. There are degrees, in which either of the three principles predominate in the exterior activity of matter more or less—and hence

the degrees of affinity for union. There are also degrees of strength from harshness to mildness in the three principles; from the compaction of a rock to the adherence of a globule of mercury, or a drop of dew; from explosion to expansion; and from violent whirling to gentle evolution.

The repulsion being produced by the attraction, must equal it as re-action equals action; but in matter one principle may be more latent and inert in the exterior than the other.—Circulation produced from the action of both, is the medium between the centripetal and centrifugal force; the excess of repulsion inclines to a tangent, and forms parabolæ proportioned to its strength; the equality of repulsion with its origin, attraction, forms a circle, which labours to harmonize the conflict of the other two properties, and will succeed if the matter is qualified for it.

There is nothing in nature capable of qualifying matter to be harmonized, but one mineral spirit, the ore of which is in bright lines of equal attraction and repulsion, and the pure metal in a star-like circle of irradiated circulation. Antimony purified by iron, and pounded fine, might be circulated, that is, digested in a matras, to a perfect harmony of the principles. But in the fusions of its purification, it has lost the original proportion of its subtle spirit. In order to restore it, place some of the powder in a receiver, and some more in a retort, lute them strongly, and in sand of blood-heat, a gas passes from the powder in the retort, and impregnates the powder in the receiver, until it is thoroughly moistened by the distillation night and day without a moment's interval. If in the first distillation, it is not quite moistened, it may be distilled on fresh powder, and this repeatedly;—seal the last wet powder immediately in a long-necked round bottle, of great and equal thickness, without flaw, and digest it without intermission in sand three months at blood-heat, three months at fever-heat, and three months at water-boiling heat by a thermometer;—and if the moisture was scanty, or evaporates in the heat of sealing, the process will fail as a plant without rain; if the powder is wet too much, it will be a long time in drying up, and the vessel may burst by the heat rarifying the moisture.

The matter which fills one-fourth of the glass, is the earth—the empty part is the heaven, in which the circulation is performed, harmonizing the dense attraction of the fixed with the subtle repulsion of the volatile parts, and in consequence of its original irradiation in its crude state, it is now capable of a superior irradiation—from the same cause, which is the ethereal fire of the spiritual gas or vapour of antimony ascending and descending, going round inside the glass, piercing the fixity of the earth, and obtaining fixation for itself.

The action in the retort imitates nature, which distils the

mineral spirit in the chasms of the globe by a moderate heat. The invisible universal mercury passes into suitable earth, and forms metallic ores;—the action in the sealed matras is like nature under the rocky roof of the mine, which retains the the sublimation, and reverberates it until it coagulates into metal.

If between the distillation of the gas from the retort, and the sealing of the matras, or long-necked receiver, there was any loss of time, or cause from over-heat or cold, for the spiritual fire of the gas or water to retire—or if there is an interval of cold, or scorching heat, in distilling or digesting for nine months, the work is so far spoiled.

The agent of the work is the invisible mercury, which is the gas, spirit, or air of antimony, excited in a steady sand heat as warm as blood. Various methods will arrive at the same end, if this agent is not omitted:—some of these methods, in the hands of an experienced adept, are less liable to accidental mischances than the former:—for instance, an unintermitting distillation of the gas, will impregnate and open the powder to solution in the form of water, which will partly or wholly dissolve fresh powder, according to the proportion. By cohobated distillation from the residuum, it acquires permanency, and when a bright clear water is separated, the residuum yields a red oil in a stronger fire, and leaves a black residuum, which may be calcined to a white fixed earth. Fresh antimony in powder will unite easier and safer with these together, than with the first gas or water, and the time lost in distilling is saved in digesting. The white water easily absorbs the white fixed earth, and then unites sooner with the red oil by digestion.

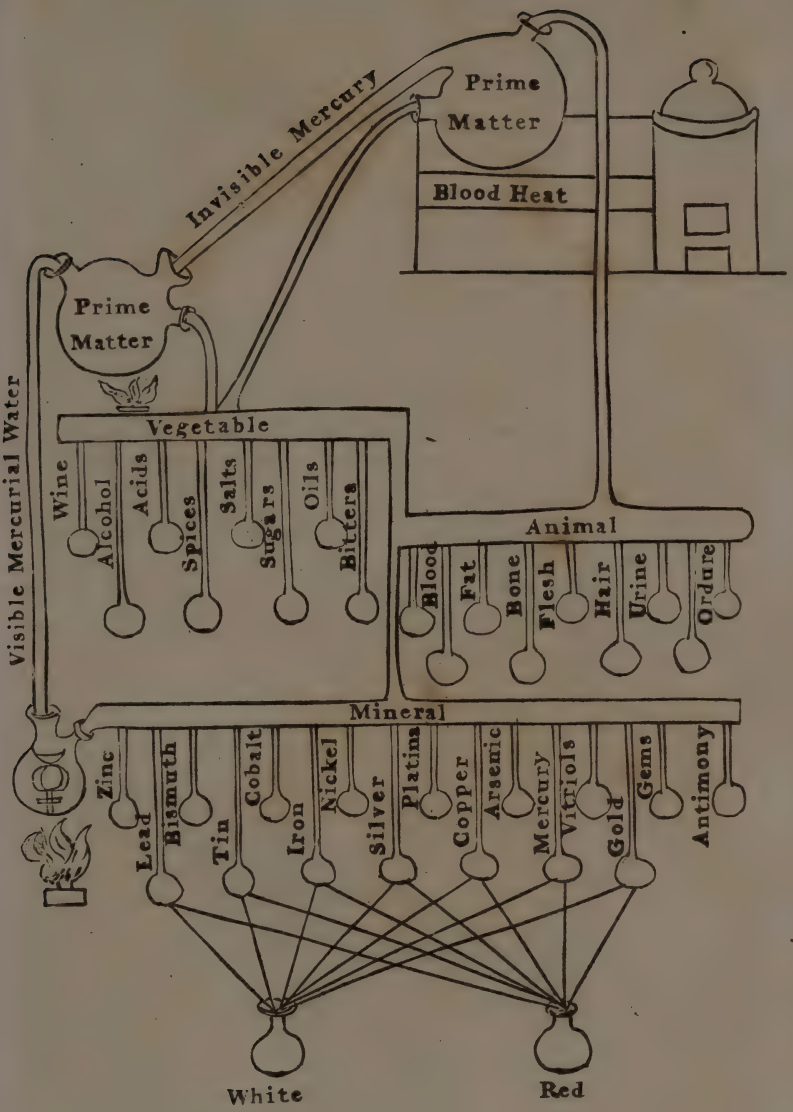
The powder of antimony fixes in digestion sooner with the thick permanent white water of antimony, than it could with the volatile clear bright water. It digests rapidly with the red oil, which contains a large portion of the invisible mercury in a permanent and nearly fixed state of action. The calcined white fixed earth, made of the residuum of these white and red mercuries, contains no mercury, and is therefore only fit for union with the said mercuries in some of their various degrees of volatility, and it is the best magnet for condensing the first gas. The simple work first described performs all these separations virtually in the sealed glass; the other varieties of separation afford permanency to the dissolvent, or vehicle which contains the prime agent, so as to allow intervals for its application to various purposes. No process can finally fail, where the invisible universal mercury, or spiritual air of antimony, is present, condensed, in its proper vehicle in any of the degrees of its permanency.

The principle of the work is the power of harmonizing the

threefold discordant principles of attraction, repulsion, and circulation. In three months circulation by digestion, the powder is completely black; the opposition of attraction and repulsion ceases; the attraction of the fixed, which produced the repulsion of the volatile, is slain by the circulation, which also dies itself, and all three enter into rest. There is no more compression or expansion, ascent or descent; the action and re-action have by the irradiated equilibrium of their power, and the subtlety of the spirit, formed a circulation which has consumed all discordant opposition, and sunk down, black and motionless. The same three principles gradually assume a new life, infinitely more powerful in virtue, but without any violent contest, and in three months further, the mild action of the principles in harmony, have produced a brilliant whiteness in the matter, which in three months more, becomes a brilliant yellow, red or purple.

Every other matter labours after this perfection in vain;—it can only attain to combustion, heat, and temporary light; its consumption is a separation into gas and ashes, not an union such as the fiery spirit of antimony forms between the extremes. This spirit of antimony is so full of life, either in its oil or watery form, that if the process fails in any stage, an addition of the spirit will renew it. The white or red powder is encreased tenfold in strength and quantity, by each digestion of it with fresh antimony in powder wet with gas, water or oil of antimony as at first; each digestion is made in tenfold shorter time than the former, from a few weeks to a few hours.

The plate annexed shews the theory of nature in the relation of its spirit or alkahest to matter of every sort. The prime matter is antimony purified by iron, and finely pounded;—the invisible mercury is the spiritual air of antimony, which combines with the vegetable or animal fluids, and then solids, in its spiritual or watery form—and from thence combines with metals and stones. From this theory, the affinities may be learned for practice—the gas will not unite easily with metals or minerals, until it is embodied for that purpose. This may be done either by the thick red and white mercuries, which are the oil and water of antimony as described—or by condensing the gas in distillation on vegetable or animal liquids—or in the acids of mineral salts, sulphurs, or vitriols. By circulating, that is digesting, the impregnated liquid two months, the gas floats as an oil on weak liquids, or is united with the strong, subduing their corrosion. In these states, it is able to make extracts from or unite with the solids in the three kingdoms, according to the quality to which it was united. These solutions are more powerful and rapid, than those with the unctuous water or oil of antimony, but require great skill and experience of the sophic fire.


Prime Matter
Invisible Mercury
Blood Heat
Prime Matter
Visible Mercurial Water
Vegetable
Wine
Alcohol
Acids
Spices
Salts
Sugars
Oils
Bitters
Animal
Blood
Fat
Bone
Flesh
Hair
Urine
Ordure
Mineral
Zinc
Lead
Bismuth
Tin
Cobalt
Iron
Nickel
Silver
Platina
Copper
Arsenic
Mercury
Vitriols
Gold
Gems
Antimony
White
Red

If instead of condensing the gas, the water or oil of antimony was united with vegetable, animal, or mineral liquids, the time is gained in digestion which was employed in distilling the water or oil, and the work is safer to one who knows how to preserve the presence of the prime agent. By distilling the volatile part of the water, leaving the phlegm, a spiritual water is obtained, easily commixable for vegetable medicines, and without the metallic strength that may be unsuitable to some animal diseases.—All natural or artificial productions may be added to those in the plate, and new combinations, either simple or compound, will attain perfection, provided the prime agent spirit, in some of its forms, is not omitted. The materia medica may be treated in the same manner, and compounded by elective affinities:—there can be no possibility of mistaking a poison for a medicine, if the circulation is continued till the discordant principles are harmonized. An infinite variety of processes, simple or compound, may be devised from the plate thus enlarged—all setting out from *one point*, guided by *one power*, and all of them may attain the same end; the time lost in the commencement of some, may be gained in their termination. When the prime agent has attained its most perfect vehicle in the white and red powders, the plate may be turned upside down, and the universal relation of the perfect white and red, may be traced through all nature with much more rapidity in practice, and more powerful in effect, than the relation of the prime agent, when naked as the invisible mercury, or slightly covered by its volatile forms of water and oil.

When the mechanical part of these principles passes into the hands of its proper manufacturers, equally and generally in all countries, and that all Governments provide for the alteration, the school of the adepts will then come out of its captivity in Babylon, and they will find their proper level as true physicians for the soul and body, dispensing the leaves of the tree of life for the healing of the nations.

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PEARCE, THE BLACK MONK.

A. D. 1400.

God made man and woman, who multiplied exceedingly; and yet they were made of but one thing. This was the slime of the earth, not pure clay or sand, but grey fœces, called dust. The water turned to blood to make Adam, which signifies red earth; air and fire were contained in this blood. The brightness of the Holy Ghost was the air, and the lightness that gave life was the fire: this is not to be done in the stone by many spirits, but by one spirit; it is to be made by kind, naturally with a spirit that resides in the body kindly—this spirit is disregarded by men; and yet is the best spirit in the world: it is of small cost, and sure in its operations. It is so rich and powerful, that if all the world was turned into nothing, it could restore all as good as it was before.

Take earth of earth, earth's mother and water, and fire of earth, pure and subtile, with clear water shining bright; after three days union separate the water, which has now obtained a soul; there remains a heavy earth—distil it three days with a stronger fire, and you shall see the red blood—the earth remaining must be purged by fire for three hours. Place the purged earth in a glass, with some of the water which was its own, and place it in the heat till it absorbs the water; when it is united to the water, add the blood which was its own, and when it has absorbed the blood: then feed it with milk and meat till it becomes our stone, turning all suitable bodies into its own dignity.

There is no way but one; as the human species can only be produced in one way, so the sun and moon, earth and water are of one sperm, taken out of one body. Mercury says, I am the source of gold, silver, and iron, the generator of Jove, the settler of Saturn, and source of Venus. I am both sun and moon; I do all things; my daughter Saturna is the mother of all works, and incloses a gold and silver seed; a rich sperm full of bright seed of Mercury and true sulphur. Of this my daughter are made the two elixirs, white and red; therefore if you seek to learn this science, you must draw a clear water from her; this water reduces every thing to tenderness and fixation. The red oil is extracted in three hours, and digests with red earth in seven weeks to a tincture of one upon two hundred of mercury.

Now understand that the fine earth hid within the body's centre, is by the water of wood or essel of wine united to the moisture of the grape. This and sericon makes the magistery; for it first becomes a mercury, and then an essence. When you have drawn out all that can be distilled from the gum, understand that this contains three qualities; first, ardent water of life, which is separated in a slow heat, and burns like spirit of wine. It is called our attractive mercury, wherewith is prepared a chrystalline earth out of all metalline colours; this does not concern our work Then runneth a small quantity of white water like milk; this is the sperm of the stone—it is animal, vegetable, and mineral; our quicksilver and virgin's milk, with the permanent mercurial water, washes the earth till it flows like gum, and then the red gum rises in a dry fire, which is the soul of saturn our gold; this oil makes the stone red. Thus we have two gums as well as two elixirs.

THE WORK OF

SIR EDWARD KELLY,

From the Book of St. Dunstan.

It is no costly thing that produces magnesia in its kind: made pure from its leprosy, as he can tell that unbinds the fastness of the earth. Eve, the wife of Adam, was taken from his side while he slept; it is in the same manner with our stone, and when the man and wife are joined, they produce their kind; thus the stone produces its own wife, who multiplies to it infinitely. These are sulphur and mercury: mercury is the wife and essence of the sulphur, and as meal and water mixed together is neither meal or water, but dough, and being baked, is neither dough, water, or meal, but bread; so it is in our secret—the mercury is water, and the sulphur is meal; they combine in one paste, which is digested into a new nature.—The child of this marriage is born in the air, saith Ripley, and is there baptized with a heavenly unction, which is able to revive the child, the father, and the mother after their death. Take this stone, in which is all things; it will be gummous, crumbling, silken and soft; beat it into fine powder, and grind it with the

mercurial moisture, but not so much as to overflow it. All the work after this, though called by a hundred names, is only circulation, by which the blackness of darkness, whiteness of light, and redness of fire are manifested. This is not done by the hands, but is the true secret work of nature, by heat acting on the matter. When this wheel of the three colours is turned three times about, you have the medicine flowing like wax, which project upon ten parts of gold, and this will transmute ten thousand of tin.

RICHARD CARPENTER,

OF WORCESTER—1477.

Take the clear light of Titan magnesia, and the bright red gum, which is the sulphur vive, or philosophers gold; join them with the water of light, let no vapour escape, and keep the fire like the sun beams in summer. In three hours you will see marvellous colours, black, white, red, and citron; let not your vessel be open until you have engendered the blessed stone.

ABRAHAM ANDREWS.

Of the Green Lion.

In the green lions' bed, the sun and moon are born; they are married, and beget a king. The king feeds on the lions' blood, which is the king's father and mother, who are at the same time his brother and sister. I fear I betray the secret, which I promised my master to conceal in dark speech, from every one that does not know how to rule the philosophers fire.

When you have fed your lion with sol and luna, lay them in an easy heat, enclose them like an egg; a long time will elapse before the king dies, after having eaten all the lion's blood; and at length he grows dark and dry like lamp-black; then the fire may be encreased one degree; for the sweat of the lion, which was given to him to eat before the glass was shut, has now united

with him, and is imbibed, or soaked up, if it was rightly proportioned; but if there was too much moisture, it will be the longer in drying, and if it was not sufficiently wet, the child will die of thirst.

Imbibe six times with eight days between each, and then in six weeks in the sealed glass, blackness will appear, and pass away till all is white; this may be fermented for the white stone, or otherwise proceed to the red by continuation of the fire;—then ferment the red powder with pure gold, but the secret is to take the thing that began the work; join luna and the blood of the green lion as at first, and with it ferment the white or red, one to four, without cooling the matters, and seal the glass again till you see the black, white, and red. There is no better multiplication than to repeat the work of the ferment.

BLOOMFIELD'S PRACTICE OF THE CHAOS.

The chaos, as Ovid writes, is an undigested mass, containing divers natures; it is the vine tree, white and red: join three of the white female, to one of the red male, in perfect unity by liquefaction; bring it into dust by three parts of the fiery dragon, and temper them together; close the glass well, and keep moderate fire night and day, as a hen on her eggs. After forty days, it becomes black; after forty more, it will grow white, and afterwards all the colours of the rain-bow or peacock's tail will appear; the fire may be gradually encreased, till the yellow appears, and then the red, which fixes in forty days in a tincture of one upon a hundred.

THOMAS ROBINSON.

Of the Tincture.

In six days all the variety of the universe was created from one abyss. From one stone there proceeds four elements, and from these four the stone is made; the first was a gritt, the last is a corner stone; without the first, the last could not be made,

though it seems too bad for that purpose. When the heavens were separated from the earth, the earth was cohobated with the heavens. In the beginning there was heaven and earth, not heaven alone; the earth is the mother of all, the heavens are but essential earths. If there was no earth, whence could the water, air, or fire proceed; and if there were no heavens, nothing could be produced on the earth. The heavens shall purify the earth in six thousand years through life and death; then all shall rest eternally divine, shining by the beauty of the God-head: this is the much desired stone.

THOMAS NORTON.

Of the Matter of the Stone.

Our stone is one; many things help it, but two are material, which only differ so far as mother and child, or male and female. It is a stone, and stands the fire, but in touch or sight it is a subtile earth, brown, ruddy, and not clear; when it is separated we name it litharge from its appearance; and when it is whitened, we call it our chosen marcasite. This is to be made by the artist, as it cannot be purchased; it is esteemed as of no value, though it is better than gold. The other stone is glorious, fair, and glittering with brightness, called magnesia. You shall take no other materials than these two to make our stone, except sal armoniac and sulphur of kind, such as you may find out of metals: these two will fulfil your desire; you must not begin with metals or quicksilver; but if you destroy their composition, some of their compounds will help in the conclusion, which is still to the same purpose as the magnesia and litharge its brother.

Of the Gross Work.

Arnold says, our secret is to know the thing on which our work taketh ground, and how to find pure and simple natures. Avicen saith, that it is to eat as it drinks, and drink as it eats; and it will sweat temperately. Rhasis set the dietary, not to eat quick, and to leave time for digestion—this requires watching

night and day, and great pains to feed it aright; therefore the work belongs to those who have leisure and patience, with regularity and steadiness. The foulest part of the work is to clarify our mineral means. Albert writes openly of it; it is a mechanical art, but full of peril and mischances: be uniform, beware of the commixion of strange matter, and let nothing escape.

Of the Subtle Work.

Three adepts met together at Leaden-hall, London, in 1465; one was of Lorrain, the other two of England; the eldest chanted a prophecy, that when the Cross is honoured in the land of God, this nation shall be blessed by science above all the nations Hortulan describes the subtle work under the doctrine of the vine, grapes, wine, tartar, and alcohol; for the exhibition of the air, water, fire, and earth of the stone. It is shewn also by baking and brewing; moisture is operative by heat; this is easier understood by sight than speech. Heat and moisture makes black, dryness makes white, and in the white is hidden the red.

JOHN D'ESPAGNET.

1. In the philosophers work, more toil and time, than cost is expended; for he that hath convenient matter, need be at little expence; besides, those that hunt after great store of money, and place their chief end in wealth, they trust more to their riches, than their own art. Let therefore the too credulous fresh-man beware of these pilfering pick-pockets, for whilst they promise golden mountains, they lay in wait for gold; they demand bright ushering Sol, viz. money before hand, because they walk in darkness.

2. As those that sail between Scilla and Charybdis are in danger on both sides; unto no less hazard are they subject who pursuing the prey of the golden fleece, are carried between the uncertain rocks of the philosophers sulphur and mercury. The more acute by their constant reading of grave and credible authors, and by the irradiant sun have attained unto the knowledge of sulphur, but are at a stand in the entrance of the philosophers mercury; for writers have twisted it with so many windings and meanders, involved it with so many equivocal names, that it may be sooner met with by the force of the seekers intellect, than be found by reason or toil.

3. That philosophers might the deeper drown their mercury in darkness, they have made it manifold, and placed their mercury, yet diversely, in every part and forefront of their work, nor will he attain unto a perfect knowledge thereof, who shall be ignorant of any part of the work.

4. Philosophers have acknowledged a threefold mercury especially, to wit, after absolute preparation of the first degree, and philosophical sublimation; for then they call it their mercury, and mercury sublimated.

5. Lastly the philosophers do sometimes call perfect elixir and colouring medicine, their mercury, though improperly: for the name of mercury doth only properly agree with that which is volatile; besides that which is sublimated in every region of the work, they call mercury: but elixir because it is most fixed, cannot have the simple name of mercury, and therefore they have stiled it their own mercury, to distinguish it from the volatile. A straight way is only laid down for them to find out and discern so many mercuries of the philosophers.

—— Quos æquus amavit
Jupiter, aut ardens evexit ad æthera virtus,

6. In the philosophical sublimation or first preparation of mercury, Herculean labour must be undergone by the workman; for Jason had in vain attempted his expedition to Colchos without Alcides.

7. The natural quality of philosophical earth and the tillage thereof, seems to be touched by the poet in this verse—

> Pinguè solum primis extemplo a mensibus anni
> Fortes invertant Tauri————
> —— Tunc Zephyro putris se gleba resolvit.

8. He that calleth the philosophers luna or their mercury, the common mercury, doth wittingly deceive, or is deceived; so the writings of Geber teach us (cap. 1. 4.) that the philosophers mercury is argent vive, yet not of the common sort, but may be extracted out of it by the philosophers skill.

9. The philosophers mercury hath divers names; sometimes it is called earth, sometimes water in a divers respect, because it naturally ariseth from them both. The earth is subtle, white, sulphurous, in which the elements are fixed, and the philosophical gold is sown: the water is water of life, burning, permanent, most clear, called the water of gold and silver; but this mercury, because it hath in it sulphur of its own, which is multiplied by art, it deserves to be called the sulphur of argent vive.—Last of all the most precious substance is Venus, the ancients hermaphrodite, glorious in each sex.

10. That dry and most precious liquor doth constitute the radical moisture of metals, wherefore of some of the ancients it is called glass; for glass is extracted out of the radical moisture, closely lurking in ashes which will not give place, unless it be to the hottest flame; notwithstanding our inmost or central mercury discovers itself by the most gentle and kindly (though a little more tedious) fire of nature.

11. The stone is exalted by successive digestions, as by degrees, and at length attaineth to perfection. Now four digestions agreeable to the four chief operations or governments do complete the whole work, the author whereof is the fire, which makes their difference.

12. The first digestion operateth the solution of the body, whereby comes the first conjunction of male and female, the commixtion of both seeds, putrefaction, the resolution of the elements into homogeneal water, the eclipse of the sun and moon in the head of the dragon, and lastly it bringeth back the whole world into its ancient chaos, and dark abyss. This first digestion is made as in the stomach, of a melon colour and weak, more fit for corruption than generation.

13. In the second digestion the spirit of the Lord walketh upon the waters; the light begins to appear, and a separation of waters

from the waters; the sun and moon are renewed; the elements are extracted out of the chaos, that being perfectly mixt in spirit they may constitute a new world; a new heaven and new earth are made; and lastly, all bodies are become spiritual. The crows young ones changing their feathers begin to pass into doves, the eagle and lion embrace one another with an eternal league. And this generation of the world is made by the fiery spirit descending in the form of water, and wiping away original sin; for the philosophers water is fire, which is moved by the exciting heat of a bath. But see that the separation of waters be done in weight and measure, lest those things that remain under heaven be drowned under the earth, or those things that are snatched up above heaven be too much destitute of aridity.

14. The third digestion of the newly generated earth drinketh up the dewy milk, and all the spiritual virtues of the quintessence, and fasteneth the quickening soul to the body by the spirits mediation. Then the earth layeth up a great treasure in itself, and is made, like the coruscant moon, afterwards to ruddy sun; the former is called the earth of the moon, the latter the earth of the sun; for both of them is begot of the copulation of them both: neither of them any longer feareth the pains of the fire, because both want all spots; for they have been often cleansed from sin by fire, and have suffered great martyrdom, until all the elements are turned downwards.

15. The fourth digestion consummateth all the mysteries of the world, and the earth being turned into most excellent leaven, it leaveneth all imperfect bodies, because it hath before passed into the heavenly nature of quintessence. The virtue thereof flowing from the spirit of the universe is a present panacea and universal medicine for all the diseases of all creatures, the digestions of the first work being repeated will open to thee the philosophers secret, furnace. Be right in thy works, that thou mayest find God favourable, otherwise the ploughing of the earth will be in vain.

16. The whole progress of the philosophers work is nothing but solution and congelation; the solution of the body, and congelation of the spirit; nevertheless, there is but one operation of both: the fixed and volatile are perfectly mixed and united in the spirit, which cannot be done, unless the fixed body be first made soluble and volatile. By reduction is the volatile body fixed into a permanent body, and volatile nature doth at last change into a fixed one, as the fixed nature had before passed into volatile. Now so long as the natures were confused in the spirit, that mixed spirit keeps a middle nature between body and spirit, fixed and volatile.

17. The first mover of nature is external fire, the moderator of internal fire, and of the whole work; let the philosopher therefore very well understand the government thereof, and observe its

degrees and points; for from thence the welfare or ruin of the work dependeth. Thus art helpeth nature, and the philosopher is the minister of both.

18. By these two instruments of art and nature, the stone lifteth itself up from earth to heaven with great ingenuity, and slideth from heaven to earth, because the earth is its nurse, and being carried in the womb of the wind, it receiveth the force of the superiors and inferiors.

19. Philosophers have observed a three-fold fire in the matter of their work, natural, not natural, against nature. The natural they call the fiery celestial spirit innate, kept in the profundity of matter, and most strictly bound unto it, which by the sluggish strength of metal grows dull, until being stirred up and freed by the philosophers discretion and external heat, it shall have obtained a faculty of moving its body dissolved, and so it informeth its humid matter, by explication, penetration, dilatation and congelation. In every mixed body natural fire is the principle of heat and motion. Unnatural fire they name that which being called and coming extrinsically, is introduced into the matter wonderful artificially, that it may encrease and multiply the strength of natural heat. The fire contrary to nature they call that which putrifies the compositum, and corrupteth the temperament of nature; it is imperfect, because being too weak for generation, it is not carried beyond the bounds of corruption: such is the fire or heat of the menstruum; yet it hath the name improperly of fire against nature, because in a manner it is according to nature, for salving the specifical form, it so corrupteth the matter, that it disposeth it for generation.

20. That we may leave nothing untouched, let the students in philosophy know that from that first sulphur, a second is generated which may be multiplied in infinitum: let the wise man, after he hath got the everlasting mineral of that heavenly fire, keep it diligently. Now of what matter sulphur is generated, of the same it is multiplied, a small portion of the first being added, yet as in the balance. The rest may a fresh-man see in Lullius, this may suffice only to point at it.

21. The elixir is compounded of a threefold matter, namely of metallic water or mercury sublimated as before; of leaven white or red, according to the intention of the operator, and of the second sulphur, all in weight.

22. The way of multiplying the elixir is threefold. By the first, mingle one weight of red elixir, with nine weights of its red water, and dissolve it into water in a solutory vessel, curdle the matter well dissolved, and unite by decocting it with a gentle fire, until it be made strong into a ruby or red lamel, which afterwards incere with its red oil, after the manner prescribed until it flow; so shalt thou have a medicine ten times more powerful than the first. The business is easily finished in a short time.

23. By the second manner. what potion thou pleasest of thy elixir mixed with its water, the weights being observed;—seal it very well in the vessel of reduction, dissolve it in a bath, by inhumation, being dissolved, distil it, separating the elements by their proper fires, and fixing them downwards, as was done in the first and second work, until it be a stone; lastly, incere it and project it. This is the longer, but yet the richer way, for the virtue of the elixir is increased unto an hundred fold, for by how much the more subtile it is made by reiterated operations, by so much more both of superior and inferior strength it retaineth, and more powerfully operates.

24. Lastly, take one ounce of the said elixir multiplied in virtue, and project it upon an hundred of purified mercury, and in a little time mercury made hot amongst burning coals, will be converted into pure elixir, whereof if thou castest every ounce upon an other hundred of the like mercury, sol will shine most purely to thine eyes. The multiplication of white elixir may be made the same way. Take the virtues of this medicine to cure all kinds of diseases, and to preserve good health, as also the use thereof, out of the writings of Arnoldus de villa nova, Lullius, and other philosophers.

BERNARD PENOTUS,

OF AQUITAIN.

Now I (pietate motus) being moved by brotherly affection, will disclose the proper name of this matter, and declare it with Arnold of retarding old age. For he calls it chiffir minerale, that is, the animal stone, the preparation of which the ancients have concealed. There is also another name for it, especially for the mineral stone, the preparation of which they have also kept secret; some calling it abissini bistumi, others the mineral chaos, in which is contained a very great mineral power. In which all metals lie glistering in obscurity. Some affirm, that the matter of this stone is nothing else than a corporeal spirit of the world, formed in the matrix of the earth, from which it receives all its animal, vegetable and mineral faculties, as was aforesaid. As wax receives the impression of any shape and form, so does argent vive, lurking in the matter of the stone, receive the properties or proprieties of all things. The stone (says a learned man) of the wise men, is perfected in itself, and by itself. The roots, branches, leaves, flowers and fruit, are then like a tree; now what numerous boughs there are belonging to one tree? And then, what a multitude of seeds? In like manner is this our philosophic fruitful tree, containing in itself the seed of gold and silver; which seed, if sown in its proper earth, brings forth sols and lunas' *ad infinitum*, as other seeds sown in the ground. For nature naturally acts and operates perpetually on things of its own nature, and not of a diverse species, much less then in a diverse kind. For by how much the greater the diversity of things is, by so much the greater also is the unity of things? For nature disposes all things in potentia, for as much as that art should and does perfect actu. For example, nature has and does produce matter whereof glass is made; but in no place glass itself. In like manner it has also created iron lying in a rude matter, committing it to us in a rough, unfashioned and confused form, that therewith we make horse-shoes, sickles, launces, or whatsoever we please. Thus nature has also created herbs, trees, gems, corals, gold, and every thing the eye can see; yet as they are, they cannot be called medicines, but rude and unrefined substances, which by chemistry are so ordered into medicines, as to purge, dissolve and separate the heterogene from the homogene qualities; otherwise the putrid would commix with the putrid, and the corrupt with the corruptible. Thus God the author of nature has created an only

certain simple matter, by which the stone may be made, which wise men have called the root of metals. Which matter, if not disposed by chemical philosophy a potentia ad actum, from its power of performing, to performance itself, it will always remain in the same state, of which the matter whereof glass is formed is in, which is not glass itself, till means be used by an artist to make it so. The matter of this stone is one only thing, as I have often said before, which, as being but one thing, is not numbered or divided. Which, if numbered, it is no more one thing; and if divided, it then begins to be composed. If therefore you would profit by philosophy, remember to take one only thing, (simple) whosoever does otherwise, will never find an end or perfection. Whereas nature from one thing produces all, and thus in one both agree together; for nature is the mother, and art her daughter. Now where nature ceases, art begins; and this and no other ways is the order and rule of truth? When therefore you have found that one matter which contains all things in itself, exhibit not other extraneous matters to this, with an intention to bring it to perfection; they will not bring it to perfection, but corruption; and you will grievously deceive yourself; for the matter of our stone is one only thing; yet not so very simple, but it contains the four elements, as other elementary bodies do. For as a tree planted in the ground brings forth fruit in its proper season, in, through, and by itself: thus our matter, if transplanted, and bedewed with its own matter, will bring forth (as the tree) its fruit, which, if sown upon impure metals, will undoubtedly transmute them into pure gold. For this philosophic tree contains in itself whatsoever is necessary for itself, without any mans' assistance.

The work is light, and requires not much expence, only much patience and waiting for. If you but once untie the knot on it, the work may then be well styled womens work, and childrens play. Now in the name of God will I declare the practic and method of philosophical working, how the great elixir is brought to perfection, or the white and red tincture, composed only of the mercury of the philosophers. Bringing crude mercury and antimony to perfect perfection, converting all imperfect bodies into pure sol and lune, far excelling that produced by nature. From therefore the mercury of the philosophers, which they call their prima materia, or first matter: their aqueous, frigid and humid element: their aqua permanens, their spiritus corporis, vapor unctuosus, aqua benedicta, their aqua venosa, aqua sapientum, their ros cœlestis, gratiæ, their lac virginis, their mercurius corporis magnesia, radix philosophica, and by infinite more names, which you may find in philosophic books. Which matter, though going by divers names, yet always signify one and the same thing, as being mercury of the wise men, from which only and alone is made the red and white tincture. Therefore, says Geber, that prince of philosophers, our art is not perfected in a

multitude of things; but it is one thing alone, it is one stone, one medicine, in which consists the magistery. To which we do not add any foreign thing, unless in its preparation, by removing superfluities: for in and by it are all things necessary for the work, to which we add not (I say) any extraneous things, because of gold and silver; for they are not extraneous to the stone itself, if fermented therewith, they then being both coadjutors to the same, by which the physical work is finished. Another philosopher says we make use of venerable nature———for nature cannot be mended or made better but by things of its own nature. Therefore we must not introduce any thing of an alien nature as a helper to this work; nor powder, nor water, nor any thing of an extraneous nature. For divers things do not better our physical stone; therefore 'tis only perfected by the mercury of the philosophers. Therefore the aforementioned mercury is the only radix physica, the arbor alta from which infinite boughs are multiplied: and this is called that stone which is mentioned so often in the books of philosophers, and which they had. But the first operation of the stone is called sublimation. Now how this mercury of the philosophers ought to be sublimed and brought to perfection, shall be plainly laid open in the following lines, without any dissimulation or obscurity. Observe then that this sublimation is not vulgar, but physical. Our sublimation being nothing else but a subtiliation of a thing. So that physical sublimation is an elevation of the non-fixed parts from the fixed. For the subtile non-fixed parts are elevated by fumes from the fixed parts I would that they be not separated one one from another, but remain together in mutual conjunction. And now know that he which conjoins our physical mercury, rightly, sublimes it, (i. e. subtiliates it) in which depends the virtue of our stone, that makes and finishes our whole elixir. For as Geber says the whole perfection of the art consists only in the right sublimation, right manner of vessel, and regimen of fire. Because in this sublimation, every thing of this are made and do consist, viz. sublimation, distillation, ascension, descension, coagulation, putrefaction, calcination, fixation, &c.

Take, in the name of the Lord Jesus Christ, the vendible prepared mercury, the water of philosophers, the primum hyle of the wise men, put it into its clean, bright, lucid and round vessel. Close its mouth very well with Hermes's seal, and let it suffocate in its temperate and warm little bed for a philosophers month. Never in that months time permitting it to cool, for then alls undone; till you have sublimed so long, that it will sweat no longer, i. e. till there is nothing remaining either to ascend or descend; and till that matter within begins to putrify, be choaked, coagulated and fixed by virtue of the continual maintenance of its due heat, that nothing will ascend any longer, in any airy fumous substance, but remain fixed on the bottom. Its moistness being all drawn up, putrified and

coagulated, and turned into a black earth, which is called the crows head, the black and dry element, &c. Then is the true sublimation of the philosophers expedited. In which sublimation all the fore-mentioned manners of doings exist, viz. solution, distillation, coagulation, putrefaction, calcination, and fixation in one only vessel, and on one only furnace, as was spoke of before. For when our stone is in its vessel, and when it shall ascend by fumes to the top of the same, it is then called sublimation and ascension. But when it precipitates from the top of the vessel to the bottom and its nether ends, then it is called distillation and descension. And when by its very much ascension it begins to putrify, then it begins to be coagulated also, and is called putrefaction and coagulation. But when at length (the humidity of its radical moisture being exhausted) it begins to be calcined and fixed; it is called calcination and fixation. And all this uno actu, by decocting them at one time altogether in one vessel, and on one furnace, (as has been often said before.) From which may be observed that the separation of the four elements in the stone, is not vulgar but physical. Because our sublimation being finished, the elements (as was told you before) are perfectly separated. Yet in our stone there are only two formal elements, viz. earth and water. Earth, which virtually contains fire in itself by reason of its dryness, as water contains in like manner air in itself, by reason of its humidity or moistness. It may further be observed then, that in our stone there are but two formal elements, though there be four virtually. Therefore there is not a separation of four elements, as fools and ideots conceive. There is a certain hidden secret in our matter, whose work and virtue is perceived, viz. earth and water. But the other two, viz. air and fire, are not perceived; (nec quicquam largiuntur) nor can their residing place be seen no more than their virtue, as in the other two elements of earth and water. By such a privation therefore of humidity, which is caused by sublimation, the volatile is made fixed, the soft hard, and the water earth. And as Geber says, the mutation of nature into nature, also a change of complexions is made; for the cold and moist complexion is converted into choleric and dry, becoming also spiritual, corporeal, and liquid, thick, and so on the contrary. Therefore the philosophers say wisely, when they say, the operation of our stone is nothing else but the permutation of nature and revolution of elements. For by such an incorporation we change the moist and volatile into fixed, the spiritual into corporeal, and the liquid into thick, the watry into fiery, and the airy into earthly.

Aros the philosopher says, that the water or spirit of the stone is all in all, and is the only thing sought after, and requisite for this work; for in it is the flying and fixed, the tinging and tinged, the white and red masculine and feminine composed together by an inseparable composition. Lully says, the spirit is

the first principal secret, the water the next, from which two things every thing receives its nutriment, and every tree, sprout and herb its vegetation, and every light its illumination. This water carries life, light and spirit with it; but why does Lully call the water the second principal secret, &c. which the other philosophers call the oil? The reason is, because it is drawn in the second place after the spirit; the oil is nothing else than the radical, pure and incombustible humidity of metals, in which does most especially consist the metallic essence and form (and nisi totum compositum aqua fiat, pulvis non erit fusibilis, nec ingressum habebit,) to which water the whole is reduced, by a moderate and continual humid heat.

FIVE PREPARATIONS

OF THE

PHILOSOPHERS MERCURY;

BY SIR GEORGE RIPLEY.

I. Take the green lion without dissolution in vinegar, (as sometimes the custom is) put it in a large earthen retort, which can endure the fire, and distil it the same way as you distil aqua fortis, putting a receiver under it, and luting the joints well, that it may not respire:—then distil first with a gentle fire, till you see white fumes appear, then change the receiver, stopping it well, and distil with a great fire so, as aqua fortis is distilled, thus continuing twenty-four hours, and if you continue the fire the space of eight days, you will see the receiver always full of white fumes, and so you will have the blood of the green lion, which we call secret water, and acetum acerrimum, by which all bodies are reduced to their first matter, and the body of man preserved from all infirmities.—This is our fire, burning continually in one form within the glass vessel, and not without. Our dunghill, our aqua vitæ, our balneo, our vindemia, our horse-belly, which effects wonderful things in the works of nature, and is the examen of all bodies dissolved, and not dissolved; and is a sharp water, carrying fire in its belly, as a fiery water, for otherwise it would not

have the power of dissolving bodies into their first matter. Behold! this is our mercury, our sol and luna, which we use in our work. Then will you find in the bottom of the vessel fæces black as coals, which you must for the space of eight days calcine with a gentle fire, &c.—Libro Accurt. p. 383.

II. Take adrop, that is, the green lion, which we spoke of before, and dissolve it in distilled vinegar for the space of seven days, shaking well the vessel which the matter is in, three times daily, then empty the dissolved liquor, and distil through a filter three times from its fæces, till it be clear as chrystal, and evaporate the vinegar with a gentle fire, till it be thick as bird-lime, which you cannot stir by reason of its viscosity, and being cold, take it out of the vessel, and keep it;—and again make more of it, and this do, till you have twelve pounds of this green lion or adrop reduced to the form of a gum, then have you the earth extracted from the earth, and the brother of the earth. Then take a pound of that gum, and put it in a glass vessel of the bigness of a bottle, well luting the joints of the alembic with glue made of the white of eggs and filings well mixed together.—Libro Accurt. p. 381.

Weidenfeld.—This Receipt in the Treatise of the philosophical adrop (which is in the sixth volume of Theat. Chem. and inscribed to an anonymous disciple of the great Guido de monte, but differs not from the books of Ripley, namely, the present de Accurtationibus, and the Clavis aureæ portæ, the greatest part of which is ascribed to the famous Dunstan, Archbishop of Canterbury) is altogether the same as to the sense, though these words run better in the Translation, thus: Now take three pounds of the aforesaid gum, put it into a distillatory able to hold about two measures, and putting on an alembic, lute the joints with luting made of ale, the white of an egg, and wheat-flour, page 552. Volume 6. Theat. Chem. Which is confirmed with the process or receipt of the Clavis aureæportæ, where thus: Put three pounds of this milk (thickened or gummed) into a glass, page 257, Clavis aureæ portæ; and distil in a sand furnace, and let the sand be the thickness of two fingers under the vessel, and so round about even to the middle of the vessel, or till the matter be covered: put a receiver to it, making at first a gentle fire, but not luting the receiver, till the phlegm be gone over, and this continue, till you see fumes appear in the receiver white as milk; then increasing the fire change the receiver, stopping it well, that it may not evaporate, and so continually augment the fire, and you will have an oil most red as blood, which is airy gold, the menstruum fœtens, the philosophers sol, our tincture aqua ardens, the blood of the green lion, our unctuous humor, which is the last consolation of man's body in this life, the philosophers mercury, aqua solutiva, which dissolves gold with the preservation of its species, and it

hath a great many other names. And when first the white fumes appear, continue your fire twelve hours, in which space if the fire be strong, will all the oil be distilled, which keep well stopped to prevent respiring.

III. Take of lead calcined or rubified, or the best minium, that is, mineral antimony, prepared, what quantity you please, yet with this consideration, that you must have so many quarts of distilled vinegar, as you have pounds of the aforesaid calcined lead; to this vinegar pour the aforesaid lead in a large earthen vessel well glazed, then for the space of three days stir the matter strongly with a wooden spatula six or seven times a day, cover it well from dust, and let it not be put to the fire by any means during all this time, after which separate all that is clear and cristalline by a filter into another vessel, then put it into a brass skillet to a gentle fire, that all the phlegmatic water may evaporate, till a very thick oil is left in the bottom of the vessel, which suffer to cool; which being done, the matter will become like gum, so as to be cut with a knife, hereof put four pounds into a glass cucurbit with an alembic, the joint being well luted with a paste made of the scales of iron, flour, and the whites of eggs well beaten together:—put the vessel in a furnace of sand, and not in ashes, and let the vessel be buried in the sand even to the middle of it, and let the sand be two fingers thick under the bottom of the vessel;—then put a receiver to it, but not luted, till you have drawn out all the phlegmatic water with a most gentle fire, which water throw away. When you see a white fume appear, then lute the receiver, which must be two foot long; which being drawn out, strengthen the fire as much as you can, and continue it till you have distilled all that can be extracted in twelve hours, and so will you have the blood of the red lion, most red as blood, which is our mercury, and our tincture now prepared, to be poured upon its ferment, that is, upon the calxes of most pure gold, &c. But if you would use it for the white work, you must distil your mercury three times with a slow fire, always reserving the fæces apart in every distillation, and then will you have your mercury most white as milk. And this is our virgin's milk, whitened menstruum, and our argent vive philosophically exuberated; with which by circulation make an oil out of the calxes of luna, and proceed in all things, as you did with the red mercury upon the calxes of gold, and you will have a white elixir, which will convert any metal into perfect luna.—But the golden oil ought to be perfected and tempered, and well united with artificial balsom, by the way of circulation, till out of them is made a most clear and resplendent golden liquor, which is the true aurum potabile, and elixir of life, more precious for mens' bodies, than any other medicine of the world.—Pupilla Alchimia, p. 303.

IV. Take the sharpest juice of grapes, and being distilled, dissolve into a clear cristalline water, the body being well calcined to a redness, which is by the philosophers called sericon; of which make a gum, which is like allum in taste, and is by Raymond called azoquean vitriol. Out of this gum with a slow fire is drawn first a weak water, which hath in its taste no sharpness, no more than spring-water;—and when a white fume begins to appear, then change the receiver, and lute strongly, that it may no way expire; and so you will have your aqua ardens, aqua vitæ, and a resolvative menstruum, which before was resolvable. This is the potential vapour, able to dissolve, putrify, and also purify bodies, divide the elements, and by its attractive virtue exalt its own earth into a wonderful salt; and they that think there is any other water, besides this which we speak of, are mistaken in this work: this water hath a most sharp taste, and partly also a stinking smell, and therefore is called stinking menstruum; and it being a very airy water, it therefore ought to be put upon its calxes in less than an hour after it is distilled or rectified;—but when it is poured upon the aforesaid calxes, it begins to boil up, and then if the vessel be well stopped, it will not leave working, though no fire be administered to it from without, till it be dried up in the calx;—wherefore you must apply no greater quantity of it than scarce to cover the calxes;—then proceed to the full completing of it, as in the work of the compounded water. And when the elixir is reduced to a purple colour, let it be dissolved in the same menstruum, being first rectified into a thin oil, upon which fix the spirit of our water by circulation, and then hath it the power of converting all bodies into most pure gold, and to heal all infirmities of man's body, more than all the potions of Hippocrates and Galen, for this is the true aurum potabile, and no other, which is made of artificial gold elemented, turned about by the wheel of philosophy, &c.—Medulla Phil. Chem. p. 170.

V. Take of sericon or antimony thirty pounds, out of which you will have twenty pounds or thereabouts of gum, if the vinegar be good;—dissolve each pound of that sericon in two measures (a gallon) of vinegar twice distilled, and having stood a little while in digestion, stir the matter often every day, the oftener the better, with a clean stick, filter the liquor three times, throw away the fæces, to be taken away as superfluous, being no ingredient to the magistery, for it is the damned earth: Then evaporate the filtered liquors in balneo mariæ with a temperate heat, and our sericon will be coagulated into a green gum, called our green lion, dry that gum well, yet with care, lest you burn the flowers, or destroy the greens of it;—then take the said gum, put it in a strong glass retort well luted, and with a moderate fire distil a weak water to be cast away:—

But when first you perceive a white fume ascending, put to it a glass receiver large, and of sufficient capacity, whose mouth is exactly joined to the neck of the retort, which must be very well luted, lest any of the fume be lost or evaporate out of the receiver;—then increase the fire by degrees, till a red fume ascends, and continue a stronger fire, till bloody drops come, or no more fume appears;—then abate the fire by degrees, and all being cold, take away the receiver, and forthwith stop it, that the spirits may not exhale, because this liquor is called our blessed liquor, to be kept in a glass vessel very close stopped;—then examine the neck of the retort, where you will find a white and hard ice, in the form of a congealed vapour, or mercury sublimate, which gather carefully, and keep, because it contains great secrets, of which lower:—then take the fæces out of the retort, being black as soot, which are called our dragon, whereof calcine one pound, or more, if you please, in a potters, glass-makers, or philosophical furnace, into a white snowy calx, which keep pure by itself, it being called the basis and foundation of the work, Mars, our white fixed earth, or philosophers iron. Now take the residue of the fæces, or black dragon, and sift it on a marble, or any other stone, and at one of the ends light it with a live coal, and in the space of half an hour the fire will run over all the fæces, which it will calcine into a very glorious citrine colour; these citrine fæces dissolve with distilled vinegar, after the aforesaid manner, filter also three times as before, then evaporate the dissolution into a gum, and distil the menstruum, which is now called sanguis draconis, or dragon's blood, and repeat this work in all things as before, till you have reduced all, or the greater part of the fæces into our natural or blessed liquor, all which liquors pour to the first liquor or menstruum, called the blood of the green lion;—the liquor being thus mixed, putrify it in a glass vessel for the space of fourteen days; then proceed to the separation of the elements, because in this blessed liquor you have now all the fire of the stone, hidden before in the fæces; which secret has been hitherto kept wonderfully close by the philosophers Now take all the menstruum being putrified, put it in a venice glass of a fit size, put an alembic to it, and lute with linen rags dipped in the white of eggs; the receiver must be very spacious, to keep in the respiring spirit, and with a temperate heat separate the elements one from another, and the element of air, which is the oil (ardent spirit, containing a little white oil at the top) will first ascend; the first element being distilled, rectify it in another vessel fit for it, that is, distil seven times, till it burns a linen cloth, being dipped in it and kindled; then is it called our rectified aqua ardens, which keep very well stopped, for otherwise the most subtile spirit of it will vanish away. In the rectifications of the aqua ardens, the air

will ascend in the form of a white oil, swimming upon the aqua ardens, and a citrine oil will remain, which is distilled with a stronger fire: mercury being sublimed, and reduced into powder dissolved per deliquium, upon iron plates in a cold place, pour a little of the aqua ardens to the liquor being filtered, and it will extract the mercury in the form of a green oil swimming a-top, which separate and distil by a retort, and there will ascend first a water, and then a thick oil, which is the oil of mercury;—then distil the flood or water of the stone into another receiver, the liquor will be whitish, which draw off in balneo with a moderate heat, till there remains in the bottom of the cucurbit a thick oily substance, like melted pitch; keep this water by itself in a glass well stopped. Take notice, when first the liquor riseth white, another receiver must be put to, because that element is wholly distilled. Two or three drops of that black liquid oil being given in the spirit of wine, do cure any poison. Now to this black and liquid matter pour our aqua ardens, mix them well together, and let the mixture settle three hours, then decant, and filter the liquor, pour on new aqua ardens, and repeat the operation three times, then distil again in balneo with a gentle heat, and this reiterate thrice, and it will come under the denomination of the rectified blood of man, which operators search for in the secrets of nature. Thus have you exalted the two elements, water, and air, to the virtue of a quintessence; keep this blood for occasion. Now to the black and liquid matter or earth, pour the flood or water of the stone, mix them well together, and distil the whole, till the earth remains very dry and black, which is the earth of the stone; keep the oil with the water for occasion. Reduce the black earth to a powder, to which pour the aforesaid man's blood, digest three hours, then distil in ashes with a fire sufficiently strong, repeat this work three times, and it will be called the rectified water of fire, and so have you exalted the three elements, namely, water, air, and fire, into the virtue of a quintessence; then calcine the earth being black and dry, in the bottom of the reverberatory, into a most white calx, with which mix the fiery water, and distil with a strong fire as before; the remaining earth calcine again, and distil, and that seven times, or till the whole substance of the calx be passed thro' the alembic, and then have you the rectified and truly spiritual water of life, and the four elements, exalted to the virtue of a quintessence: this water will dissolve all bodies, putrify and purge them. This is our mercury, our lunary, but whosoever thinks of any other water besides this, is ignorant and foolish, never attaining to the desired effects.—Vade Mecum, or Bosom-Book.

Ripley hath these following sayings, in his Book named Terra Terræ Philosoph. p. 319, where thus: When therefore you have extracted all the mercury out of the gum, know, that in this mercury are contained three liquors, whereof the first is a burning aqua vitæ, which is extracted by a most temperate balneo. This water being kindled, flames immediately, as common aqua vitæ, and is called our attractive mercury, with which is made a cristalline earth, with all metallic calxes also, of which I will say no more, because in this operation we want it not. After that there follows another water thick and white as milk, in a small quantity, which is the sperm of our stone, sought by many men; for the sperm is the original of men and all living creatures; – whereupon we do not undeservedly call it our mercury, because it is found in all things and all places;—for without it no man whatsoever lives, and therefore it is said to be in every thing. This liquor, which now you ought to esteem most dear, is that mercury, which we call vegetable, mineral, and animal, our argent vive, and virgin's milk, and our permanent water. With this mercurial water we wash away the original sin, and pollution of our earth, till it becomes white, as gum, soon flowing;—but after the distillation of this aforesaid water, will appear an oil by a strong fire; with this oil we take a red gum, which is our tincture, and our sulphur vive, which is otherwise called the soul of saturn, and living gold, our precious tincture, and our most beloved gold, of which never man spoke so plainly; God forgive me therefore, if I have any way offended him, being constrained to gratify your will.

Weidenfeld.—Some great mystery of art is here discovered by Ripley, for the revealing of which he fears the displeasure of not only the adepts, but of God himself. Lully, and others, have indeed plainly enough declared to their disciples, though perhaps it may not appear to us being less instructed in the matter, what our green lion is, what common mercury more common to us than common argent vive, what the azoquean vitriol is, and the menstruum made thereof; but Ripley affirms that no man ever spoke so plainly of the present secret. The adepts have indeed in their practice described the use of philosophical wine without any veil of philosophy; and amongst them Raymond and Arnold, with some others, have attained to the knowledge of the same, but (to use Ripley's expression in Medulla) how it might be obtained they said not. Wherefore they being silent, Ripley the first, and indeed the only man of all, declares to us, that the key of all the more secret chemy lies in the milk and blood of the green lion, that is, that the stinking menstruum (or the parts of it, mercury and sulphur, virgin's milk, and the lion's blood, white and red mercury) being fourteen days digested gently, is the white and red wine of Lully, and other adepts. Nor was

he satisfied in declaring this freely to us, but adds strength and light to his words, in making a vegetable menstruum the rectified aqua vitæ (described by Lully in Potestate Divitiarum, and by us in Numb. 31.) of the said stinking and corrosive menstruum, by which one only example he was pleased to teach us, that all vegetable menstruums may be made of the said stinking menstruum. Lully's rectified aqua vitæ is made by divers cohobations upon its own caput mortuum. We may if we please proceed by another way or method: distil the menstruum fœtens, being fourteen days digested, and first will ascend the aqua ardens, then the phlegm, and in the bottom will remain a matter thick as melted pitch, which are the constitutive principles of all vegetable menstruums.

Further of the Philosophers Mercury.

There is a certain subtile fume, which does spring forth from its proper veins, dispersing and spreading itself abroad, the which thin fume if it be wisely gathered together again, and sprinkled upon its proper veins or matrix, it will make not only a certain fixation, of which thin fume, in a short space is made the true elixir, but also cleanses the impure metals or alchemic body.

This alchemic body is called leprous gold, wherein gold and silver, are in essence and power, but not in sight or appearance; in its profundity or depth, it is airous or spiritual gold, which none can obtain, unless the same body be first made clean and pure. The which impure body after mundification, is a thousand times better than are the bodies of common sol and luna, decocted by natural heat.

The first matter of this unclean alchemical body, is a viscous water, which is thickened in the bowels of the earth. And therefore of this impure body is made the great elixir of the red and white, whose name is adrop, or the philosophers lead. From the which Raymond commands an oil to be drawn; from the lead of the philosophers, saith he, let there be an oil drawn of a golden colour; if you can separate this oil from its phlegm, which is its waterishness, and wisely search out the secret thereof, you may in the space of thirty days perform the work of the philosophers stone. This oil does not only make the medicine penetrable, being amicable and conjoinable to all bodies or corporeal things, but it is also the hidden or secret fire of nature; which does so augment the excellencies of those bodies to whom it is so joined, that it makes them to exceed in infinite proportions of goodness and purity. So much as does appertain to the work of alchemy, which is only for the

elixir of metals, is now sufficiently opened, which if you rightly understand, you will find that no great cost is required to the performance of this philosophic operation.

And this thin and subtil oil, being put into kemia its proper vessel, first sealed up, to putrify in the fire of the first degree, being moist, it becomes as black as liquid pitch. The fire may then have its action in the body, to corrupt it, the same body before opened. Therefore it grows first black, like melted pitch, because the heat working in this moist body, does first beget a blackness, which blackness is the first sign of corruption; and since the corruption of one thing is the generation of another; therefore of the body corrupted, is generated a body neutral, which is certainly apt, declinable, and applicable unto every ferment whatsoever you please to apply it to. But the ferment must be altered together with the alchemic body; and the whole substance of our stone or elixir must partake of the nature of the quintessence, otherwise it will be of no effect.

And between the said sign of blackness and perfect whiteness, which will follow the said blackness, there will appear a green colour, and as many variable colours afterwards as the mind of man is able to conceive. When the present white colour shall begin to appear like the eyes of fishes, then may you know that Summer is near at hand, after which Autumn or Harvest will happily follow with ripe fruit, which is in the long looked-for redness; this is after the pale, ashy, and citrine colour. First the sun does perfectly descend by its due course, from its meridianal height and glory, through its gross and natural solution into an imperfect pale, and ashy colour, shining in the occidental parts of the west, which is somewhat of a yellowish or brick dust colour; from thence it goes to the septentrional parts of the earth, being of a variable waterish blackness, of a dark, cloudy, alterable, putrefactive waterishness. Then it ascends up to the oriental parts, shining with a more perfect chrystalline, summer-like, and Paradisical white. Lastly, he ascends his fiery chariot, directing his course up again to his meridianal life, perfection and glory, there to rule and shine, in fire, brightness, splendor, and the highest perfection, even in the highest, most pure, and imperial redness.

When this aforesaid simple oil of the altered body, being in its vessel duly sealed, is by the fire thus disposed, what is there more than one simple thing, which nature has made to be generated of sulphur and mercury in the bowels of the earth?—Thus it is evident, that our stone is nothing else but sol and luna, sulphur and mercury; male and female; heat and cold. And therefore, to be more short, when all the parts of our stone, are thus gathered together, it appears plainly enough, what is our mercury, our sulphur, our alchemic body, our ferment, our dissolvent, our green lion. And what our white fume,

our two dragons, our fires, and our egg, in which is both the whiteness and the redness. As also what is man's blood, our aquæ vitæ, our burning water, and what are many other things, which in this our art are metaphorically, or figuratively named to deceive the foolish and unwary.

Also there is a similitude of a Trinity shining in the body, soul, and spirit. The body is the substance of the stone. The soul is the ferment which cannot be had, but from the most perfect body; and the spirit is that which raiseth up the natures from death and corruption to life, perfection and glory.

In sulphur, there is an earthiness for the body; in mercury, there is an ærialness for the spirit, and in them both a natural unctuosity for the soul or ferment; all which are inseparably united in their least parts for ever. From this fermental body the stone is formed, and without it, it cannot be made. It is the peculiar property of sol and luna, which property appertains to the stone itself, to give the form of gold and silver.—And therefore the elixir, whether it be white or red, may be infinitely augmented with the fermental oil; if you do cast the same upon mercury, it shall transmute it into the elixir, which elixir must be cast afterwards upon the imperfect bodies.—Moreover the said white elixir is augmented with mercurial water, and the red elixir with the mercurial oil; the which two, viz, the mercurial water and mercurial oil, can only be had of mercury dissolved of itself.

See what the Scripture saith; He stroke the stone, and water flowed out, and he brought forth oil out of the flinty rock. We may note the whole composition of the elixir in these four verses following. "He stretched forth the Heavens as a curtain. The water stood above the mountains." This is the water which does cover our matter, and performs the dissolution thereof, causing a cloudy ascension. "That does walk upon the wings of the wind." This figures forth the sublimation of our stone. "Who makes his angels spirits, and his ministers a flame of fire." By this is shadowed forth the rectification, separation, and disposition of the elements. "Who has founded the earth upon its basis; so fixed, that it shall not be moved for ever." Under which is described the fixation of the elements, and the perfection of the philosophic stone.—*Medulla Philosophiæ* 1476, *dedicated to George Nevill, Archbishop of York.*

CHRISTOPHER, OF PARIS.

Take the philosophers first matter, called chaos (vegetable mercury, the philosophers wine) distil its spirit (ardent) and watery element (phlegm) in its convenient vessel, as we shall teach in its proper place, till its body remain in the bottom like melted pitch, which by two distillations wash with its watery element, then pour its spirit to it, four fingers above it, mixing the matter well, till it be well united, and set the vessel to distil in balneo with an easy heat; then put it into putrefaction six days in a convenient vessel, and distil in ashes, (the animated spirit) then take other spirit, (ardens) and that being poured to it, put it again into putrefaction six days, and so repeat this magistery, till you see that the spirit has imbibed and extracted the soul out of the body, an infallible sign of which will be, when you see its earth hard and dry;—for then may you be assured, that the body is for its health-sake dead, which you may vivify and make incorruptible, and it will no more fear death, nor corruption in this world. Now take the aforesaid body, first weigh it, then put it in a convenient vessel, and pour to it an eighth part of its spirit (animated spirit) which extracted its soul, then put your vessel in a fire of digestion, (which we shall speak of afterwards) and continue the fire till you see that the earth hath imbibed its liquor;—then open your vessel, put on an alembic, and gather that little sweat, which will have the taste of hot water:—imbibe now your matter for a second time with a seventh part of the aforesaid spirit, which contains the soul, and proceed in the methodizing of the aforesaid magistery. Now for a third time imbibe with a sixth part—for a fourth time imbibe with a fifth part, for a fifth time imbibe with a fourth part, and do not multiply the weight of the aforesaid spirit, but continue it so, observing the aforesaid method, till the matter, which hath drunk up its spirit, and is again united with its soul, be white. Take now the aforesaid earth, and put it in convenient sublimation, the lower part of the vessel being luted below the matter, and make the pure part sublime from the impure, and so will you have our mercury, which is clear and shining as a diamond.

This is that which the philosophers do by divers metaphors, call the first vegetable matter, sal armoniac, our mercury, our sulphur of nature, whereas notwithstanding it is one and the same thing. Take the other simple spirit, which you first extracted out of your chaos, that which hath not extracted its soul, and make it more pure and subtile by the way following :— Take of the vegetable first matter (sal armoniac) which you made before, one pound, and put it in a convenient vessel in balneo, till the matter dissolve itself per deliquium, then putting to an alembic, distil the superfluous water, then pour on three pounds of the aforesaid simple spirit (ardens) and the vessel being conveniently stopped, as will be manifested below, put it into putrefaction for one natural day, after the manner following :—get you a brass vessel, about one span and a half broad, and three spans and a half long, which towards the orifice must have a copper bottom pierced with many holes, the cover whereof, which is to go into the vessel, and stop it well, must have one or two holes; but the glass vessels, which you would put to that copper vessel, ought to be conveniently covered : in the lower part of those copper vessels of putrefaction must be common water, those copper vessels put upon a furnace, making a moderate fire under, by the strength of which the fume or vapour of the water will ascend, and heat the vessels, in which your matter is; the whole work of our supreme magistery will be matured and prepared by this method; then distil conveniently in ashes with a heat, scarce unlike to the heat of the sun, till you have drawn all the juice from it; then dissolve the matter by pouring to it of the aforesaid simple spirit three parts, in respect of the matter, which remained in the vessel, after the aforesaid juice was abstracted from it; repeat the magistery a fourth time, proceeding and observing all things exactly as above;—so will you have the spirit of your chaos, which is by the philosophers called fire depurated, reduced from power into action with the virtue of the vegetable matter.— Take therefore a glass vessel, strong, able to contain the measure of a common urn, pure and long, whose neck must be strong, and two spans and a half long, whose cover must be another glass, called antenotorium, with a neck turned downward, containing the fourth part of a common urn, to be put into the aforesaid vessel. Into this circulating vessel, put four pounds, and no more, of the depurated spirit, which you brought from power to action, by virtue of the vegetable matter, as I taught you before; circulate in balneo, or dung, the space of sixty days, and when conversion is made of the spirit deduced from power to action by the first vegetable matter, then this you will thereby know, that in the bottom of the vessel will be a sediment, like the urine of a sound man; then will you see a quintessence brighter and clearer than a diamond, which ex-

ceeds the stars in splendour, so as to be doubted, whether it be contained in the glass or not; which you must dexterously separate from its sediment, and keep in a vessel close stopped in a cold place. This is that virtue which the envious have hidden, and obscured by innumerable metaphors, calling it spiritus vivus, aqua argenti vivi, aqua vitæ, aqua celestis, aqua Dianæ, anima menstrui vegetabilis, fumus, ventus, our heaven, menstrual blood, urine sublimed, menstruum, our water of sulphur, our blessed stone, giving it infinite other names, which we mention not here, but have by experience seen and known them to be one and the same thing.—Theat. Chem. p. 271, vol. 6.

The great mystery and treasure which we teach you is, how you ought to make B (the cœlestial and ardent spirit) acute, which we signify by C, wherefore give ear, for I know not how I ought to propound this doctrine, lest this secret should be prostituted to all men. For all the philosophers that ever have been, have absconded this secret under divers figures, because without all doubt this is the thing, which is the principal, or one of the principal keys, of this admirable science. This I would have you certainly believe, that B hath no solutive nature actually, but only potentially; for if B were not acuated by the way and means manifested to you, it would have no power of dissolving. Some made it acute with vitriol, which way is good enough; some with niter; some with cinnabar: some with these two, and some with all three. Some with their earth, which way displeaseth me, because this way thick unctuosity and ponderosity was introduced; some have used vegetables, as herbs, roots, flowers, and seeds known to you, which have powerful mercuries in them; for this reason it is, that they which handled it this way, augmented rather its vegetable form, than made it solutive; some used flowers united for acuition, which is the principal way, and of our intention, which is found in the alphabetum apertoriale; some not knowing the true way of acuating this B, spent much time in preparing divers waters, before they could put any body into B, as happened to us in the beginning, seeking that practice, which is now manifested to you. The mystery of this dissolutive part is difficult, and tedious; but having made B acute by this method, which we now manifest concerning the solution of bodies, it is perfected without trouble in a little time. I confess, when I was with you at that time wherein we made the first beginning of dissolving, we did not understand Raymond Lully in this dissolutive part; but having read him over again returning to our studies, practising, praying, and fasting, a perfect illumination of mind came to us: this way therefore will I manifest under the seal of silence, page 231, vol. 6, Theat Chem.

ARISLÆUS.

1. In the name of God, Amen. Know my dear son, that before the creation of the world, the spirit of the Lord rested upon the waters. Afterwards all things were created from water, this water did God divide when he commanded part of the water to become dry, which he called land; the other part not converted to land, called he water still; which he preserved in the same estate it was at first, that it might be serviceable to the dry land in watering it, &c. For the earth cannot or will not yield its fruits, unless moistened by the waters of its rivers.

2. Now in this discourse of mine, will I manifest to thee the natural condition of the stone of philosophers, appareled with a triple garment, even this stone of riches and charity, the stone of relief from languishment. In which is contained every secret, being called a divine mystery and gift of God, than which there is nothing in this world more sublime. Therefore diligently observe what I say, viz. That 'tis appareled with a triple garment, that is to say, with a body, soul and spirit. Now that this body may be revived, give it its soul, and it will live. *Schol.* Good master, I cannot understand your expressions, being too obscure for me to comprehend——for whereas at first you told me of but one stone, now you tell me there is three, viz. a corporeal, animal and spiritual. Now if there is but one stone, how can there be three? *Mast.* O my son, remove that cloud of ignorance from you, and understand the truth——you are to understand that when I said there was but one stone, I meaned, that there is but one thing of which it is made: now when this body is reduced into its first matter, viz. into a water full of waves, then 'tis called one thing, and a physical root, from which infinite boughs are produced. It is also called a stone, known to the principal philosophers who have it; therefore from that stone, viz. white and red earth, its soul is extracted by separation and sublimation, that is, subtiliation. *Schol.* Is then sublimation, which is subtiliation, absolutely necessary in this work? *Mast.* Know my son, that our sublimation is not common sublimation, but philosophic; for our sublimation is no other than subtiliation, after such a manner, that the superfluities of our stone in sublimation are removed, separating the non-fixed parts, and converting them into fume and smoak from the fixed. But this must be done with wisdom. He then that rightly sublimes subtilizes, and so his work is ended.

3. *Schol.* But Sir, I have often heard you say, that the elements must be separated *per modum separationis*, after the man-

ner of separation. *Mast.* Know my son, that all this is done in this our sublimation, for it perfectly separates the elements, becoming then a certain white stone of three elements, viz. of earth, water that is mercury, and of a soul. And know that fæx, that is earth, is the root and true ferment, and is called the nurse of all the elements. Aer, that is the soul, is penetrating. The spirit, that is mercury, is portans. And so you may reckon our sublimation, which is subtiliation, and they are called elements. But that you may better understand me, our earth fixes the spirit, that is its ferment the mercury; air, that is its soul, penetrates. Its spirit, that is mercury, cleanses and washes it from its impurity, *v. g.* When water from heaven upon earth, then begins the matter to change black, which from the decoction of its sun, (that is, its fire) that water, (that is, its spirit) is dried up, and so it becomes white earth. Thus it is in our work. But there are but very few, my son, that understand that subtilation; therefore they labour in vain who understand it not.

4. *Schol.* Tell me, most learned Sir, can this work be done from beginning to the end, on one furnace, and in one glass.—*Mast.* As for that, my son, its according to the quantity of matter you have at work; if you have much matter, then it cannot be contained in one vessel, but many. If you do a mean quantity, one furnace will suffice for our sublimation, i. e. subtiliation, coagulation, fixation, inceration, solution, and white and red tincture. *Schol.* I am not a little cheered with what you have already said to me, having for a long time sought after it, but never made trial.—But, good Sir, your kindness emboldens me to desire the method of conjoining the elements again; for I must needs confess I neither understand aright separation or conjunction. *Mast.* I will very willingly answer you, therefore mind what I say, and conceal it. After you have separated the spirit and soul from its body, (understand the aerial essences,) then return the quantitative form to its first principle, after the manner of Union, and immediately the body will receive its soul as nature will receive nature. Then proceed to its regimen, and imbibe its water so long, till its earth or quintessence flow atop, and has drunk up its water; then mayest thou command its earth to encrease. *Schol.* Thanks, good Sir, I desire further to know, whether presently after that earth, which you call its quintessence, has flowed atop, it will tinge? *Mast.* I'll satisfy your desire, son; that confluction which is called the quintessence is a simple body, which contains not the motions of the elements, as other elementary bodies do. The reason is, because that body of the elements is called the super-addition, as being extracted from them. If you would arrive to the perfection of the elixir, so that it may be of such great power as to transubstantiate every thing conjoined to its self, you must by no means

do so, unless by often repeating its solution.—Such is the manner of our solution.

5. After our stone is by virtue of our fire become most pure and white, and without any dross, then convert it into a subtile powder in one stone, and dissolve with our most bright and cœlestial vinegar. Then is it dissolved into a most clear, physical, and (as it were) fountain water. Then after our stone is thus dissolved, distil according to our way of distillation, and coagulate in the fire by a gentle heat. And lastly, after coagulation, calcine as it ought, as I have often told you; and know that in the first dissolution of the stone, one part converts an hundred parts into pure gold. And this is our solution, the secret of secrets. *Schol.* Loving master, how great are the works of God! And how gracious is he to bestow such gifts on his children! For me, I cannot but give you eternal thanks, who am by your instruction brought to the end of the work. I have no need now any more to be sad, for my heart is replenished with all joy. I must needs confess how very much they err, who go not this way to work; for some work on salts, aloms, borax, hair, urine, sheeps blood, on aqua fortis, on spirits extracted from gold, arsenic, magnesia, auripigment, honey, fat, &c. nor can I but pity them, knowing that I myself once worked on them. But now I consider what you have been pleased to say, viz.—That the stone is extracted alone from the mercury of the philosophers, which mercury is physical not vulgar, as that is which is dug out of the earth. But our mercury contains a body, soul and spirit, as you, worthy Sir, have taught me at the beginning of this discourse. Let me intreat you then to satisfy me in one point more, and by your benignity, I have every thing sufficient to proceed as I desire, that is, viz. Whether in multiplication of the stone, the stone is not to be begun again from the very beginning, and to be so long and tedious a time about as at first, or how,? *Mast.* I will answer you to this, two ways, theologically and physically. First, theologically. In Genesis, Chap. 6, says God, Let us make man after our similitude and image. But he did not therefore create man alone to increase and multiply.—No (he did not, nor could he,) but to that intent he created a woman also, that retaining the seed of generation they might multiply, till the end of the world. In like manner it is also in our Magistery, for sol retains its sulphur, (i. e. its seed,) to generate gold according to its Nature, as Luna her seed, (i. e. her sulphur,) to generate silver. Such is our and the philosophers sulphur, which is not found upon the earth, unless in these bodies from which it is extracted. Our mercury then is the fermentation of this sulphur; for from its seed is to be had the fruit of its ferments. It is measured, and the fruit thereof is gathered, and so without ceasing for ever. *Schol.* Pray Sir, let me know more fully.

Mast. Very willingly, my son, Thou shalt then multiply the stone after its multiplication, R. its weight of the extracted water, and well mix, (de servo) well washed of its regimem, and this without confluxion; and be careful in this composition, lest it conflux then after commixion, place wisely in balneo, (i. e. in a gentle heat,) then dissolve all together in the milky water, which water is lac virginis, and acetum philosophorum; and let this be done for the space of one month, and with discretion; then you may permit it to elevate towards the heavens, and become volatile. Afterwards that you see it beautified by such an elevation, command it to descend into the earth, and then it will be a fluid and flowing stone, (& hoc in gradu regiminis mensura) and then will your stone be multiplied. Then divide into two parts, reserve one for present use, the other for augmentation; but first of all make the stone pure and fixed by ascention, and the stone fixed by descending into the earth. Then dissolve the fixed in pure and clear distilled vinegar so long, until it convert mercury, and all other imperfect metals into sol and lune (much excelling the common sort,) so wilt thou have the honour and glory of this world, and all obscurity will fly from thee. Therefore, my son, I beg one thing from thee, viz. That from thy whole heart thou love God, who hath by me, unworthy of the least of his mercies, bestowed the knowledge of this magistery on thee.

ROGER BACON.

Root of the World.

1. The bodies of all natural things being as well perfect as imperfect from the original of time, and compounded of a quaternity of elements or natures, viz. fire, air, earth, water, are conjoined by God Almighty in a perfect unity. In these four elements is hid the secret of philosophers. The earth and water give corporeity and visibility; the fire and air, the spirit and invisible power, which cannot be seen or touched but in the other two. When these four elements are conjoined, and made to exist in one, they become another thing; whence it is evident, that all things in nature are composed of the said elements, being altered and changed.

2. So saith Rhasis, simple generation, and natural transformation is the operation of the elements. But it is necessary, that the elements be of one kind, and not divers, to wit, simple: for otherwise neither action nor passion could happen between them. So saith Aristotle, there is no true generation, but of things agreeing in nature. So that things be not made but according to their natures. The elder or oak trees will not bring forth pears; nor can you gather grapes of thorns, or figs of thistles, things bring not forth, but only their like, or what agrees with them in nature, each tree its own fruit.

3. Our secret therefore is to be drawn only out of those things in which it is. You cannot extract it out of stones or salt, or other heterogene bodies: neither salt nor alum enters into our mystery. But as Theophrastus saith, the philosophers disguise with salts and alums, the places of the elements. If you prudently desire to make our elixir, you must extract it from a mineral root. For as Geber saith, you must obtain the perfection of the matter from the seeds thereof. Sulphur and mercury are the mineral roots, and natural principles, upon which nature herself acts and works in the mines and caverns of the earth, which are viscous water, and subtil spirit running through the pores, veins, and bowels of the mountains. Of them is produced a vapour or cloud, which is the substance and body of metals united, ascending, and reverberating upon its own proper earth, (as Geber sheweth) even till by a temperate digestion through the space of a thousand years, the matter is fixed, and converted into a mineral stone, of which metals are made.

4. In the same manner sol, which is our sulphur, being reduced into mercury by mercury, which is the viscous water made thick, and mixed with its proper earth, by a temperate decoction and digestion, ariseth the vapour or cloud, agreeing in nature and substance with that in the bowels of the earth.—This afterwards is turned into most subtil water, which is called the soul, spirit, and tincture, as we shall hereafter shew. When this water is returned into the earth, out of which it was drawn, and every way spreads through or is mixed with it, as its proper womb, it becomes fixed. Thus the wise man does that by art in a short time, which nature cannot perform in less than the revolution of a thousand years. Yet notwithstanding, it is not we that make the metal, but nature herself that does it.—Nor do or can we change one thing into another; but it is nature that changes them. We are no more than mere servants in the work. Therefore Medus in Turba Philosophorum, saith, our stone naturally contains in it the whole tincture. It is perfectly made in the mountains and body of the earth; yet of itself, without art, it has no life or power whereby to move the elements.

5. Choose then the natural minerals, to which, by the advice of Aristotle, add art; for nature generates metalline bodies of the vapours, clouds, or fumes of sulphur and mercury, to which all the philosophers agree. Know therefore the principles upon which art works, to wit, the principles or beginnings of metals; for he that knows not these things shall never attain to the perfection of the work. Geber saith, he who has not in himself the knowledge of the natural principles, is far from attaining the perfection of the art; being ignorant of the mineral root upon which he should work. Geber also farther saith, that our art is only to be understood and learned through the true wisdom and knowledge of natural things: that is, with a wisdom searching into the roots and natural principles of the matter. Yet saith he, my son, I shew thee a secret, though thou knowest the principles, yet therein thou canst not follow nature in all things.—Herein some have erred, in essaying to follow nature in all her properties and differences.

6. The second principle of our stone is called mercury, which some philosophers call, as it is simple of itself, a stone. One of them said, this is a stone, and no stone, and that without which, nature never performs any thing; which enters into, or is swallowed up of other bodies, and also swallows them up. This is simply argent vive, which contains the essential power, which explicates the tincture of our elixir or philosophers stone. Therefore saith Rhasis, such a thing may be made of it which exceedeth the highest perfection of nature. For it is the root of metals, harmonizes with them, and is the medium that explicates and conjoins the tinctures. For it swallows up that which

is of its own nature and production; but rejects what is foreign and heterogene: being of an uniform substance in all its parts. Wherefore our stone is called natural, or mineral, vegetable, and animal, for it is generated in the mines, and is the mother or womb of all metals, and by projection converts into metals; it springs or grows like a vegetable, and abounds with life like an animal, by piercing with its tincture, like spirit and life, every where, and through all particles.

7. Morien saith, this stone is no stone that can generate a living creature. Another saith, it is cast out upon the dunghill as a vile thing, and is hidden from the eyes or understandings of ignorant men. Also in Libro Speculi Alchemiæ, it is said, our stone is a thing rejected, but found in dunghills (i. e. in putrefaction, or the matter being putrified) containing in itself the four elements, over which it triumphs, and is certainly to be perfected by human industry. Some make mercury of lead, thus:—R. lead, melt it six or seven times, and quench it in salt armoniac dissolved, of which take three lb.; of sal vitriol, one lb.; of borax, half lb. mix, and digest forty days in igne philosophorum. So have you mercury, not at all differing from the natural. But that is not fit for our work, as the mineral is. If you have any understanding, this caution may sufficiently instruct you.

8. This is a great and certain truth, that the clean ought to be separated from the unclean; for nothing can give that which it has not. Fot the pure substance is of one simple essence, void of all heterogeneity; but that which is impure and unclean, consists of heterogene parts, is not simple, but compounded (to wit of pure and impure) and apt to putrify and corrupt. Therefore let nothing enter into your composition, which is alien or foreign to the matter, as all impurity is; for nothing goes to the composition of our stone, that proceedeth not from it neither in part nor in whole. If any strange or foreign thing be mixed with it, it is immediately corrupted, and by that corruption your work becomes frustrate.

9. The citrine bodies, as sol, &c. you must purge by calcination or cementation; and it is then purged or purified if it be fine and florid. The metal being well cleansed, beat it into thin plates or leaves, as is leaf gold, and reserve them for use. The white liquor, as mercury, contains two superfluities, which must necessarily be removed from it, viz. its fœtid earthiness, which hinders its fusion; and its humidity, which causes its flying. The earthiness is thus removed. Put it into a marble or wooden mortar, with its equal weight of pure fine and dry salt, and a little vinegar. Grind all with the pestal, till nothing of the matter appears, but the whole salt becomes very black. Wash this whole matter with pure water, till the salt is dissolved; this filthy water decant, and put to the mercury again as much more salt

and vinegar, grinding it as before, and washing it with fair water, which work so often repeat, till the water comes clear from it, and that the mercury remains pure, bright and clear, like a Venice looking-glass, and of a celestial colour. Then strain it through a linen cloth three or four times doubled, two or three times, into a glass vessel, till it be dry. The proportion of the parts is as 24 to 1. There are 24 hours in a natural day, to which add one, and it is 25, to wit, the rising of the sun. To understand this, is wisdom, as Geber saith.—Endeavour through the whole work, to overpower the mercury in commixtion. Rhasis saith, those bodies come nearest to perfection, which contain most argent vive. He farther saith, that the philosophers hid nothing but weight and measure, to wit, the proportions of the ingredients, which is clear, for that none of them all agree one with another therein, which causeth great error. Though the matters be well prepared and well mixed, without the proportions or quantities of the things be just, and according to the reason of the work, you will miss of the truth, or the end, and lose all your labour; you will not indeed bring any thing to perfection. And this is evident in the examination: when there is a transmutation of the body, or that the body is changed, then let it be put into the cineritium or test, and then it will be consumed, or otherwise remain, according as the proportions are more or less than just; or just as they ought to be. If they be right and just, according to the reason of that, your body will be incorruptible and remain firm, without any loss, through all essays and trials; you can do nothing in this work without the true knowledge of this thing, whose foundation is natural matter, purity of substance, and right reason or proportion

10. Euclid the philosopher, and a man of great understanding, advises to work in nothing but in sol and mercury; which joined together, make the wonderful and admirable philosophers stone, as Rhasis saith. White and red both proceed from one root; no other bodies coming between them. But yet the gold, wanting mercury, is hindered from working according to his power. Therefore know that no stone, nor pearl, or other foreign thing, but this our stone, belongs to this work. You must therefore labour about the dissolution of the citrine body, to reduce it into its first matter. For as Rhasis saith, we dissolve gold, that it may be reduced into its first nature or matter that is into mercury. For being broken and made one, they have in themselves the whole tincture both of the agent and patient. Wherefore saith Rhasis, make a marriage (that is a conjunction) between the red man, and his white wife, and you shall have the whole secret.

11. The same saith Merlin: if you marry the white woman to the red man, they will be conjoined and embrace one another,

and become impregnated. By themselves they are dissolved, and by themselves they bring forth what they have conceived, whereby the two are made but one body. And truly our dissolution, is only the reducing the hard body into a liquid form, and into the nature of argent vive, that the saltness of the sulphur may be diminished Without our brass then be broken, ground, and gently and prudently managed, till it will be reduced from its hard and dense body, into a thin and subtil spirit, you labour in vain.

12. And therefore in the Speculum Alchemiæ, it is said, the first work is the reducing the body into water, that is, into mercury. And this the philosophers called dissolution, which is the foundation of the whole art. This dissolution makes the body of an evident liquidity, and absolute subtilty; and this is done by a gentle grinding, and a soft and continued assation or digestion. Wherefore saith Rhasis, the work of making our stone is, that the matter be put into its proper vessel, and continually decocted and digested, until such time as it wholly ascends, or sublimes to the top thereof. This is declared in Speculum Philosophorum. The philosophers stone is converted from a vile thing, into a precious substance; for the semen solare is cast into the matrix of mercury, by copulation or conjunction, whereby in process of time they be made one. Also, that when it is compounded with the like, and mercurizated, then it shall be the springing bud. For the soul, the spirit, and the tincture may then be drawn out of them by the help of a gentle fire.

13. Therefore saith Aristotle, the true matters or principles are not possible to be transformed or changed by the most learned in alchemie, except they be reduced into their first matter. And Geber saith, all ought to be made of mercury only; for when sol is reduced to its first original or matter, by mercury, then nature embraceth nature. And then it will be easy to draw out the subtil and spiritual substance thereof; of which Alkindus saith, take the things from their mines, and exact or subtilize them, and reduce them to their roots, or first matter, which is lumen luminum. And therefore, except you cast out the redness with the whiteness, you will never come to the exalted glory of the redness. For Rhasis saith, he that knows how to convert sol into luna, knows how to convert luna into sol. Therefore saith Pandophilus, in Turba Philosophorum, he that prudently draws the virtue or power from sol, and his shadow, shall obtain a great secret. Again it is said, without sol, and his shadow, no tinging virtue or power is generated. And whosoever it is that shall endeavour to make a tinging or colouring tincture, without these things, and by any other means, he errs, and goes astray from truth, to his own hurt, loss and detriment.

14. The vessel for our stone is but one, in which the whole magistery or elixir is performed and perfected; this is a cucurbit, whose bottom is round like an egg, or an urinal, smooth within, that it may ascend and descend the more easily, covered with a limbeck round and smooth every where, and not very high, and whose bottom is round also like an egg. Its largeness ought to be such, that the medicine or matter may not fill above a fourth part of it, made of strong double glass, clear and transparent, that you may see through it, all the colours appertaining to, and appearing in the work; in which the spirit moving continually, cannot pass or fly away. Let it also be so closed, that as nothing can go out of it, so nothing can enter into it; as Lucas saith, lute the vessel strongly with lutum sapientiæ, that nothing may get in or go out of it. For if the flowers, or matter subliming, should breath out, or any strange air or matter enter in, your work will be spoiled and lost.

15. And though the philosophers oftentimes say, that the matter is to be put into the vessel, and closed up fast, yet it is sufficient for the operator, once to put the said matter in, once to close it up, and so to keep it even to the very perfection and finishing of the work. If these things be often repeated, the work will be spoiled. Therefore saith Rhasis, keep your vessel continually close, encompassed with dew, which demonstrates what kind of heat you are to use, and so well luted that none of the flowers, or that which sublimes, may get out, or vanish in vapour or fume. And in Speculum Alchemiæ, it is said, let the philosophers stone remain shut within the vessel strongly, until such time that it has drunk up the humidity; and let it be nourished with a continual heat till it becomes white.

16. Also another philosopher, in his Breveloquium saith, as there are three things in a natural egg, viz. the shell, the white, and the yolk, so likewise there are three things corresponding to the philosophers stone, the glass vessel, the white liquor, and the citrine body. And as of the yolk and white, with a little heat, a bird is made, (the shell being whole, until the coming forth or hatching of the chicken;) so is it in the work of the philosophers stone. Of the citrine body, and white liquor, with a temperate or gentle heat is made the avis hermetis, or philosophers bird.

17. The vessel being well and perfectly closed, and never so much as once opened till the perfection or end of the work; so that you see the vessel is to be kept close, that the spirit may not get out and vanish. Therefore saith Rhasis, keep thy vessel and its junctures close and firm, for the conservation of the spirit. And another saith, close thy vessel well, and as you are not to cease from the work, or let it cool, so neither are you to make too much haste, neither by too great a heat, nor too soon

opening of it. You must take special care that the humidity, which is the spirit, gets not out of the vessel; for then you will have nothing but a dead body remaining, and the work will come to nothing. Socrates saith, grind it with most sharp vinegar, till it grows thick, and be careful that the vinegar be not turned into fume, and perish.

18. The philosophers have described in their books a two-fold fire, a moist and a dry. The moist fire they called the warm horse belly; in the which, so long as the humidity remains, the heat is retained; but the humidity being consumed, the heat vanishes and ceases, which heat being small, seldom lasts above five or six days; but it may be conserved and renewed, by casting upon it many times urine mixed with salt. Of this fire speaks Philares the philosopher: the property of the fire of the horse belly, is, not to destroy with its dryness the oil, but augments it with its humidity; whereas other fire would be apt to consume it.

19. Senior the philosopher saith, dig a sepulchre and bury the woman with her man, or husband, in horse-dung, or balneo of the same heat, until such time as they be intimately conjoined or united. Altudonus the philosopher saith likewise, you must hide your medicine in horse-dung, which is the fire of the philosophers; for this dung is hot, moist, and dark, having a humidity in itself, and an excellent light, or whiteness. There is no other fire comparable to it in the world, excepting only the natural heat of a man, or woman's body. This is a secret. The vapour of the sea not burned, the blood of man, and the blood of the grape is our red fire.

20. The dry fire is the fire of the bodies themselves; and the inflammability of every thing able to be burned. Now the government of these fires is thus: the medicine of the white ought to be put into the moist fire, until the complement of the whiteness shall appear in the vessel. For a gentle fire is the conservation of the humidity. Therefore saith Pandolphus, you are to understand that the body is to be dissolved with the spirit;—with which they are mixed by an easy and gentle decoction, so that the body may be spiritualized by it. Ascanius also saith, a gentle fire gives health, but too much or great a heat will not conserve or unite the elements, but on the contrary divide them, waste the humidity, and destroy the whole work.

21. Therefore saith Rhasis, be very diligent and careful in the sublimation and liquefaction of the matter, that you increase not your fire too much, whereby the water may ascend to the highest part of the vessel. For then wanting a place of refrigeration, it will stick fast there, whereby the sulphur of the elements will not be perfected. For indeed in this work, it is necessary that they be many times elevated, or sublimed, and depressed again. And the gentle or temperate fire is that

only which completes the mixture, makes thick, and perfects the work. Therefore saith Botulphus, that gentle fire, which is the white fire of the philosophers, is the greatest and most principal matter of the operation of the elements. Rhasis also saith, burn our brass with a gentle fire, such as is that of a hen for the hatching of eggs, until the body be broken, and the tincture extracted. For with an easy decoction, the water is congealed, and the humidity which corrupteth, drawn out;—and in drying, the burning is avoided. The happy prosecution of the whole work, consists in the exact temperament of the fire: therefore beware of too much heat, lest you come to solution before the time, viz. before the matter is ripe; for that will bring you to despair of attaining the end of your hopes.—Wherefore saith he, beware of too much fire, for if it be kindled before the time, the matter will be red, before it comes to ripeness and perfection, whereby it becomes like an abortion, or the unripe fruit of the womb; whereas it ought to be first white, then red, like as the fruits of a tree, a cherry is first white, then red, when it comes to its perfection.

22. And that he might indigitate a certain time, of decoction, he saith, that the dissolution of the body, and coagulation or congelation of the spirit, ought to be done, by an easy decoction in a gentle fire, and a moist putrefaction, for the space of one hundred and forty days. To which Orsolen assents saying, in the beginning of the mixture, you ought to mix the elements, being sincere and made pure, clean, and rectified with a gentle fire, by a slow and natural digestion, and to beware of too much fire, till you know they are conjoined. Bonellus also saith, that by a temperate and gentle heat continued, you must make the pure and perfect body.

23. You ought to put on courage, resolution, and constancy, in attempting this great work, lest you err, and be deceived, sometimes following or doing one thing, and then another. For the knowledge of this art consisteth not in the multiplicity, or great number of things, but in unity; our stone is but one, the matter is one, and the vessel is one: the government is one, and the disposition is one. The whole art and work thereof is one, and begins in one manner, and in one manner it is finished.

24. Notwithstanding the philosophers have subtily delivered themselves, and clouded their instructions with ænigmatical and typical phrases and words, to the end that their art might not only be hidden and so continued, but also be had in the greater veneration. Thus they advise to decoct, to commix, and to conjoin; to sublime, to bake, to grind, and to congeal; to make equal, to putrify, to make white, and to make red; of all which things, the order, management, and way of working is all one, which is only to decoct. And therefore to grind is to de-

coct, of which you are not to be weary, saith Rhasis: digest continually, but not in haste, that is, not with too great a fire; cease not, or make no intermission in your work, follow not the artifice of sophisters, but pursue your operation, to the complement and perfection thereof.

25. Also in the Rosary it is advised, to be cautious and watchful, lest your work prove dead or imperfect, and to continue it with a long decoction. Close up well thy vessel, and pursue to the end. For there is no generation of things, but by putrefaction, by keeping out the air, and a continual internal motion, with an equal and gentle heat. Remember when you are in your work, all the signs and appearances which arise in every decoction, for they are necessary to be known and understood in order to the perfecting the matter. You must be sure to be incessant and continual in your operation, with a gentle fire, to the appearing of the perfect whiteness, which cannot be if you open the vessel, and let out the spirit. From whence it is evident, that if you manage your matter ill, or your fire be too great, it ought to be extinguished. Therefore saith Rhasis, pursue your business incessantly, beware of instability of mind, and too great expectations, by a too hasty and precipitate pursuit, lest you lose your end. But as another philosopher saith, digest, and digest again, and be not weary; the most exquisite and industrious artist can never attain to perfection by too much haste, but only by a long and continual decoction and digestion, for so nature works, and art must in some measure imitate nature.

26. This then is the thing, that the vessel with the medicine be put into a moist fire; to wit, that the middle or one half of the vessel be in a moist fire, or balneo, of equal heat with horse-dung, and the other half out of the fire, that you may daily look into it. And in about the space of forty days, the superficies or upper part of the medicine will appear BLACK as melted pitch; and this is the sign, that the citrine body is truly converted into mercury. Therefore saith Bonellus, when you see the blackness of the water to appear, be assured that the body is made liquid. The same thing saith Rhasis; the disposition or operation of our stone is one, which is, that it be put into its vessel and carefully decocted and digested, till such time as the whole body be dissolved and ascended. And in another place he saith, continue it upon a temperate or gentle balneo, so long till it be perfectly dissolved into water, and made impalpable, and that the whole tincture be extracted into the blackness, which is the sign of its dissolution. Lucas also assureth us, that when we see the blackness of the water in all things to appear, that then the body is dissolved, or made liquid. This blackness the philosophers called the first conjunction;—for then the male and female are joined together, and it is the sign of perfect mixtion.

27. Yet notwithstanding, the whole tincture is not drawn out together; but it goes out every day, by little and little, until by a great length of time, it is perfectly extracted, and made complete. And that part of the body which is dissolved, ever ascends or rises to the top, above all the other undissolved matter which remains yet at bottom. Therefore saith Avicen, that which is spiritual in the vessel ascends up to the top of the matter, and that which is yet gross and thick, remains in the bottom of the vessel. This blackness is called among the philosophers by many names, to wit, the fires, the soul, a cloud, the raven's-head, a coal, our oil, aqua vitæ, the tincture of redness, the shadow of the sun, black brass, water of sulphur, and by many other names.

28. And this blackness is that which conjoineth the body with the spirit. Then saith Rhasis, the government of the fire being observed for the space of forty days, both (to wit the white liquor, and the citrine body) are made a permanent or fixed water, covered over with blackness; which blackness, if rightly ordered, cometh to its perfection in forty days space. Of which another philosopher saith, so long as the obscure blackness appeareth, the woman hath the dominion; and this is the first conception or strength of our stone; for if it be not first black, it shall never be either white or red. Avicen saith, that heat causeth blackness first, in a moist body; then the humidity being consumed, it putteth off or loseth its blackness; and as the heat encreaseth, or is continued, so it grows white. Lastly, by a more inward heat, it is calcined into ashes, as the philosophers teach.

29. In the first decoction, which is called putrefaction, our stone is made all black, to wit, a black earth, by the drawing out of its humidity; and in that blackness, the whiteness is hidden. And when the humidity is reverted upon the blackness again, and by a continued soft and gentle digestion is made fixed with its earth, then it becomes white. In this whiteness, the redness is hidden; and when it is decocted and digested by augmentation and continuance of the fire, that earth is changed into redness, as we shall hereafter teach.

30. Now let us return to the black matter in its vessel, continually closed. Let this vessel I say, stand continually in the moist fire, till such time as the WHITE colour appears, like to a white moist salt. The colour is called by the philosophers arsenic, and sal armoniac; and some others call it, the thing without which no profit is to be had in the work. But inward whiteness appearing in the work, then is there a perfect conjunction, and copulation, of the bodies in this stone, which is indissoluble. And then is fulfilled that saying of Hermes, the thing which is above, is as that which is beneath; and that which is beneath, is as that which is above, to perform the

mystery of this matter. Phares saith, seeing the whiteness appearing above in the vessel, you may be certain, that in that whiteness, the redness lies hid; but before it becomes white, you will find many colours to appear. Therefore saith Diomedes, decoct the male and the (female or) vapour together, until such time as they shall become one dry body; for except they be dry, the divers or various colours will not appear.—For it will ever be black, whilst that humidity or moisture has the dominion; but if that be once wasted, then it emits divers colours, after many and several ways.

31. And many times it shall be changed from colour to colour, till such times as it comes to the fixed whiteness. Synon saith, all the colours of the world will appear in it when the black humidity is dried up. But value none of these colours, for they be not the true tincture: yea many times it becomes citrine and reddish, and many times it is dried, and becomes liquid again, before the whiteness will appear. Now all this while the spirit is not perfectly joined with the body, nor will it be joined or fixed but in the white colour. Astanus saith, between the white and the red appear all colours, even to the utmost imagination.—For the varieties of which the philosophers have given various names, and almost innumerable; some for obscuring it, and some for envy sake. The cause of the appearance of such variety of colours in the operation of your medicine, is from the extension of the blackness; for as much as blackness and whiteness be the extreme colours, all the other colours are but means between them. Therefore as often as any degree or portion of blackness descends, so often another and another colour appears, until it comes to whiteness.

32. Now concerning the ascending and descending of the medicine, Hermes saith, it ascends from the earth into heaven, and again descends from heaven to the earth, whereby it may receive both the superior strength, and the inferior. Moreover this you are to observe, that if between the blackness and the whiteness, there should appear the red or citrine colour, you are not to look upon it or esteem it, for it is not fixed, but will vanish away. There cannot indeed be any perfect and fixed redness, without it be first white. Wherefore saith Rhasis, no man can come from the first to the third, but by the second. From whence it is evident, that whiteness must always be first looked for, after the blackness, and before the redness; for as much as it is the complement of the whole work. Then after this whiteness appears, it shall not be changed into any true or stable colour, but into the red. Thus have we taught you to make the white; it remains now that we elucidate the red.

33. The matters then of the white and red, among themselves, differ not in respect to their essence; but the red elixir needs more subtilization, and longer digestion, and a hotter fire in the

course of the operation, than the white, because the end of the white work, is the beginning of the red work; and that which is complete in the one, is to be begun in the other.—Therefore without you make the white elixir first, make the matter become first white, you can never come to the red elixir, that which is indeed the true red: which how it is to be performed, we shall briefly shew. The medicine for the red ought to be put into our moist fire, until the white colour aforesaid appear, afterwards take out the vessel from the fire, and put it into another pot with sifted ashes made moist with water, to about half full, in which let it stand up to the middle thereof, making under the earthen pot a temperate dry fire, and that continually. But the heat of this dry fire ought to be double at the least, to what it was before, or than the heat of the moist fire, by the help of this heat, the white medicine receiveth the admirable tincture of the redness.

34. You cannot err if you continue the dry fire. Therefore Rhasis saith, with a dry fire, and a dry calcination, decoct the dry matter, till such time as it becomes in colour, like to vermillion or cinabar. To the which you shall not afterwards put to complete it, either water, or oil, or vinegar, or any other thing. Decoct the red matter, or medicine; the more red it is, the more worth it is, and the more decocted it is, the more red it is. Therefore that which is more decocted, is the more precious and valuable.

35. Therefore you must burn it without fear in a dry fire, until such time as it is clothed with a most glorious red, or a pure vermillion colour. For which cause Epictus the philosopher saith, decoct the white in a red hot furnace, until such time as it be clothed with a purple glory. Do not cease, though the redness be somewhat long, before it appears. For as I have said, the fire being augmented, the first colour of whiteness will change into red. Also when the citrine shall first appear, among those colours, yet that colour is not fixed. But not long after it, the red colour shall begin to appear, which ascending to the height, your work will indeed be complete. As Hermes saith in Turba, between the whiteness and the redness, one colour only appears, to wit, citrine, but it changes from the less to the more. Maria also saith, when you have the true white, then follows the false and citrine colour; and at last the perfect redness itself. This is the glory and the beauty of the whole world.

36. Our medicine, or elixir, is multiplied after a two-fold manner, viz. 1. By dissolution. 2. By fermentation. By dissolution, it is augmented two manner of ways, first, by a greater or more intense heat; secondly, by dew, or the heat of a balneum roris. The dissolution of heat is, that you take the medicine put into a glazen vessel, or boil or decoct it in our moist fire for seven days or more, until the medicine be dissolved into water, which will be without much trouble. The dissolution

by dew, or balneum roris, is, that you take the glass vessel with the medicine in it, and hang it in a brazen or copper pot, with a narrow mouth, in which there must be water boiling, the mouth of the vessel being in the mean season shut, that the ascending vapours of the boiling water may dissolve the medicine. But note, that the boiling water ought not to touch the glass vessel, which contains the medicine, by three or four inches, and this dissolution possibly may be done in two or three days. After the medicine is dissolved, take it from the fire, and let it cool, to be fixed, to be congealed, and to be made hard or dried; and so let it be dissolved many times; for so much the oftener it is dissolved, so much the more strong, and the more perfect it shall be. Therefore Bonellus saith, when the æs, brass, or laten is burned, and this burning many times reiterated, it is made better than it was; and this solution is the subtilization of the medicine, and the sublimation of the virtues thereof.

37. So that the oftener it is sublimed and made subtil, so much the more virtue it shall receive; and the more penetrative shall the tincture be made, and more plentiful in quantity; and the more perfect it is, the more it shall transmute. In the fourth distillation then, it shall receive such a virtue and tincture, that one part shall be able to transmute a thousand parts of the cleansed metal into fine gold or silver, better than that which is generated in the mines. Therefore saith Rhasis, the goodness or excellency of the multiplication hereof depends only on the reiteration of the dissolution and fixation of the perfect medicine. For so much the oftener the work is reiterated, so much the more fruitful it will be, and so much the more augmented. So much the oftener you sublime it, so much the more you increase it; for every time it is augmented in virtue, and power, and tincture, one more to be cast upon a thousand; at a second time upon ten thousand; at the third time upon one hundred thousand; at the fourth time upon a million. And thus you may increase its power by the number of the reiterations, till it is almost infinite. Therefore saith Meredes the philosopher, know for certain, that the oftener the matter or stone is dissolved and congealed, the more absolutely and perfectly the spirit and soul are conjoined and retained. And for this cause, every time the tincture is multiplied, after a most admirable and inconceivable manner.

38. Our medicine is multiplied by fermentation; and the ferment for the white is pure luna, the ferment for the red is pure fine sol. Now cast one part of the medicine upon twenty parts of the ferment, and all shall become medicine, elixir, or tincture: put it on the fire in a glass vessel, and seal it so that no air go in or out, dissolve and subtilize it, as oft as you

please, even as you did for making of the first medicine. And one part of this second medicine, shall have as much virtue and power, as ten parts of the former. Therefore saith Rhasis, now have we accomplished our work by that which is hot and moist, and it is become equally temperate: and whatsoever is added or put to it shall become of the same temperament and virtue with it. You must then conjoin it, that it may generate its like; yet you must not join it with any other that it might convert it to the same, but only with that very same kind, of whose substance it was in the beginning.

39. For in speculo Terræ spiritualis, it is written, that the elixir is figured in the body, from whence it was taken in the beginning, when it was to be dissolved. That is to say, to dispose, marry or conjoin that earth revived, and in its soul purified by commixtion of its first body from whence it took beginning. Also in libro gemmæ salutaris, it is said, that the white work needs a white ferment; which when it is made white, is white ferment also: and when it is made red, is the ferment of redness. And so the white earth is ferment of ferment: for when it is conjoined with luna; or shall be made a medicine, it is to cast upon mercury, and every imperfect metaline body, to be converted into luna. And to the red, ought sol to be joined; and it will become a medicine or tincture, to project upon mercury, or upon luna.

40. Rhasis also saith, you must now mix it with argent vive, white and red, after their kind; and be so chained that it flies not away. Wherefore we command argent vive to be mixed with argent vive, until one clear water be made of two argent vives compounded together. But you must not make the mixture of them, till each of them apart or separately be dissolved into water: and in the conjunction of them, put a little of the matter upon much of the body, viz. first upon four; and it shall become in a short time a fine powder, whose tincture shall be white or red. This powder is the true and perfect elixir or tincture, and the elixir or tincture, it is truly a simple powder.

41. Egidius also saith, to solution put solution, and in dissolution put desiccation, viz. make it dry, putting all together to the fire. Keep entire the fume or vapour, and take heed that nothing thereof fly out from it. Tarry by the vessel and behold the wonders, how it changes from colour to colour, in less space than an hours time, till such time as it comes to the signs of whiteness or redness. For it melts quickly in the fire, and congeals in the air. When the fume or vapour feels the force of the fire, the fire will penetrate into the body, and the spirit will become fixed, and the matter made dry, becoming a body fixed and clear or pure and either white or red. This powder is the compleat and perfect elixir or tincture; now you may separate or take it from the fire, and let it cool.

42. And first, part of it projected upon 1000 parts of any metalline body, transmutes it into fine gold or silver, according as your elixir or tincture is for the red or the white. From what has been said, it is manifest and evident, that if you do not congeal argent vive, making it to bear or endure the fire, and then conjoining it with pure silver, you shall never attain to the whiteness. And if you make not argent vive red, and so as it may endure the greatest fire, and then conjoin it with pure fine gold, you shall never attain to the redness. And by dissolution, viz. by fermentation, your medicine, elixir, or tincture, may be multiplied infinitely.

43. Now you must understand that the elixir or tincture, gives fusion like wax: for which cause saith Rhasis, our medicine ought of necessity be of a subtle substance, and most pure, cleaving to mercury, of its nature, and of most easy and thin liquifaction, fusion, or melting, after the manner of water. Also in the book, called Omne datum Optimum, it is said, when the elixir is well prepared, it ought to be made liquid, that it may melt as wax upon a plate red fire-hot, or upon coals. Now observe what you do in the white, the same you must do in the red, for the work is all one. The same operation that is in the one, is in the other, as well in multiplication as projection.

44. Geber, the Arabian prince, alchemist, and philosopher, in lib. 5. cap. 21. saith, that there are three orders of medicines. The first order, is of such medicines, which being cast upon imperfect bodies, takes not away their corruption or imperfection, but only give tincture, which in examination, flies away and vanishes. The second order, is of such medicines, which being cast upon imperfect bodies, tinge them (in examination) with a true tincture, but take not away wholly their corruption. The third order, is of such medicines, which being cast upon imperfect bodies, not only perfectly tinge them, but also take away all their corruption and impurities, making them incorrupt and perfect: of the first two kinds, or orders of medicines, we have nothing to say here; we now come to speak of the third. Let therefore this your perfect medicine, or elixir, be cast upon a thousand or more parts, according to the number of times it has been dissolved, sublimed, and made subtile: if you put on too little, you must mend it by adding more; otherwise the virtue thereof will not accomplish a perfect transmutation.

45. The philosophers therefore made three proportions, divers manner of ways, but the best proportion is this: let one part be cast upon an hundred parts of mercury, cleansed from all its impurities; and it will all become medicine, or elixir; and this is the second medicine: which projected upon a thousand parts, converts it all into good sol, or luna. Cast one part of this second medicine upon an hundred of mercury prepared, and it will all become medicine, and this is the third medicine, or elixir of the third degree, which will project upon ten thou-

sand parts of another body, and transmute it wholly into fine sol or luna. Again, every part of this third medicine being cast upon an hundred parts of prepared mercury, it will all become medicine of the fourth degree, and it will transmute ten hundred thousand times its own quantity of another metal into fine sol or luna, according as your fermentation was made. Now these second, third, and fourth medicines may be so often dissolved, sublimed, and subtilizated, till they receive far greater virtues and powers, and may after the same manner be multiplyed infinitely.

46. According to Rhasis, the proportion is thus to be computed. First, multiply ten by ten, and its product is an hundred: again 100 by 10, and the product is 1000; and a 100 by 10, and the product will be 10,000. And this 10,000 being multiplyed by 10, produce an 100,000; and thus by consequence you may augment it, till it comes to a number almost infinite. That is to say, put 1 upon 10, and that 10 upon an 100, and that 100 upon a 1000, and it shall multiply to, or produce an 100,000; and so forward, in the same proportion.

47. Now the projection is after this manner to be done: put the body, or metal upon the fire in a crucible, and cast thereon the elixir as aforesaid, moving, or stirring it well; and when it is melted, become liquid, and mixed with the body, or with the spirit, remove it from the fire, and you shall have fine gold or silver, according to what your elixir was prepared from. But here is to be noted, that by how much the more the metalline body is the easier to be melted, by so much the more shall the medicine have power to enter into, and transmute it. Therefore by so much as mercury is more liquid than any other body, by so much the more, the medicine has power in being cast upon it, to wit, mercury, to transmute it into fine sol or luna. And a greater quantity of it shall your medicine transmute, give tincture to, and make perfect, than of any other mineral body. The like is to be understood, to be performed in the same manner upon other mineral bodies, according as they are easy or hard to be fused or melted.

And because prolixity is not pleasant, but induceth error, and clouds the understanding, we shall now use much brevity, and shew the compliment of the whole work, the premises being well conceived. It appears, that our work is hidden in the body of the magnesias', that is, in the body of Sulphur; which is sulphur of sulphur; and in the body of mercury, which is mercury of mercury.

Therefore our stone is from one thing only, as is aforesaid, and it is performed by one act or work, with decoction: and by one disposition, or operation, which is the changing of it first to black, then to white, thirdly, to red: and by one projection, by which the whole act and work is finished. From

henceforth, let all pseudo-chemists, and their followers, cease from their vain distillations, sublimations, conjunctions, calcinations, dissolutions, contritions, and such other like vanities. Let them cease from their deceiving, prating, and pretending to any other gold, than our gold; or any other sulphur than our sulphur, or any other argent vive than ours; or any other ablution or washing than what we have taught.

Which washing is made by means of the black colour, and is the cause of the white, and not a washing made with hands. Let them not say, that there is any other dissolution than ours, or other congelation than that which is performed with an easy fire: or any other egg than that which we have spoken of by similitude, and so called an egg. Or that there is any production of the philosophic matter from vegetables, or from mankind, or from brute beasts, or hares' blood, and such like, which may serve to this work, lest thereby you be deceived, and err, and fall short of the end. But hear now what Rhasis saith, look not upon the multitude, or diversity of names, which are dark and obscure, they are chiefly given to the diversity of colours appearing in the work.

Therefore whatever the natures be, and how many soever, yet conceive *the matter or thing to be but one, and the work to be but one only.* Lucas saith, consider not the multitude of the simples composing it, which the philosophers have dictated, for the verity is but one only, in the which is the spirit and life sought after. And with this it is that we tinge and colour every body, bringing them from their beginnings and smallness, to their compleat growth, and full perfection.

Permenides the philosopher saith, it is a stone, and yet no stone; it is sulphur, and no sulphur, it is gold, and yet no gold: it is also a hens' egg, a toad, mans' blood, mans' hair, &c. by which names it is called, only to hide the mystery. Then he adds, O thou most happy, let not these words, nor other the like trouble thee, for by them understand our sulphur and our mercury. If you that are searchers into this science, understand these words and things which we have written, you are happy, yea, thrice happy: if you understood not what we have said, God himself has hidden the thing from you. Therefore blame not the philosophers but yourselves; for if a just and faithful mind possessed your souls, God would doubtless reveal the verity to you. And know, it is impossible for you to attain to this knowledge, unless you become sanctified in mind, and purified in soul, so as to be united to God, and to become one spirit with him.

When you shall appear thus before the Lord, he shall open to you the gates of his treasure, the like of which is not to be found in all the earth. Behold, I shew unto you the fear of the Lord, and the love of him with unfeigned obedience: nothing shall be wanting to them that fear God, who are cloathed with the excellency of his holiness, to whom be rendered all praise,

THE TRUE BOOK OF SYNESIUS.

Though the antient philosophers have written diversly of this science, concealing under a multitude of names the true principles of the art; yet have they not done it but upon important considerations as we shall hereafter have appear. And though they are different in their expressions, yet are they not any way discordant one from another, but aiming all at one end, and speaking of the same thing, they have thought fit, (above all the rest,) to name the proper agent, by a term, strange, nay sometimes contrary to its nature and qualities.

Know then, my son, that Almighty God together with this Universe, created two stones, that is to say, the white and the red, both which are under one and the same subject, and afterwards multiplied in such abundance, that every one may take as much as he pleases thereof. The matter of them is of such a kind, that it seems to be a mean between metal and mercury, and is partly fixed and partly not fixed, otherwise it could not be a mean betwixt metals and mercury; and this matter is the instrument whereby our desire is accomplished, if we do but prepare it. Hence it comes that those who bestow their endeavours in this art without the said medium, loose their labour, but if they are acquainted with the medium, they shall find all things feasible and fortunate. Know then that this medium being aerial, is founded among the celestial bodies, and that it is only there are found the masculine and feminine gender, (to speak properly,) having a constant, strong, fixed and permanent virtue, of the essence whereof, (as I have told thee,) philosophers have expressed themselves only by similitudes and figures. This they did, that the science might not be discovered by the ignorant, which if it should once happen, all were lost: but that it might be comprehended only by those patient souls, and subtilized understandings, which being sequestered by the soiliness of this world, are cleansed from the filth of that terrene dunghill of avarice, whereby the ignorant are chained to the earthiness of this world, which is (without this admirable quintessence,) the receptacle of poverty; it being certain, that those divine souls, when they have dived into Democritus's fountain, that is to say into the truth of nature, would soon discover what confusion might happen in all estates and conditions, if every one could make as much gold as he would himself. Upon this ground was it that they were pleased to speak by figures, types, and analogies, that so they might not be understood but by such as are discreet, religious, and enlightened by (divine) wisdom. All which notwithstanding, they have left in their writings a certain method, way and rule, by the

assistance whereof the wise man may comprehend whatever they have written most obscurely, and in time arrive at the knowledge of it, though haply wading through some error, as I have done, praised be God for it. And whereas the vulgar ignorant person ought to submit to these reasons, and consequently adore, what is too great, to enter into his brain, he on the contrary accuses the philosophers of imposture and impiety, by which means, and the scarcity of wise men, the art falls into contempt.

But for my part, I tell thee, they have always expressed themselves according to certain truth, though very obscurely, and sometimes fabulously, all which I have deciphered in this little treatise, and that after such a manner that the earnest desirer of science shall understand what hath been mystically delivered by the philosophers. And yet if he pretend to understand me and know not the nature of the elements and things created, as also our rich metal, he doth but loose his labour: but if he understand the concord and discord of natures, he will by God's assistance arrive to the rest? It is therefore my suit to God, that he who shall understand the present secret may work to the glory and praise of the sacred divinity.

Know then my dear son, that the ignorant man cannot comprehend the secret of the art, because it depends upon the knowledge of the true body, which is hidden from him. Know then, my son, pure and impure, the clean and unclean natures, for there cannot come from any thing that which it hath not. For things, that are not or have not, cannot give but their own nature: make use then of that which is most perfect and nearest in kind, thou shalt meet with, and it shall suffice. Avoid then that which is mixt, and take the simple, for that proceeds from the quintessence. Note that we have two bodies of very great perfection, full of mercury: out of these extract thy mercury, and of that thou shalt make the medicine, called by some quintessence, which is a virtue or power that is imperishable, permanent, and perpetually victorious, nay it is a clear light, which sheds true goodness into every soul that hath once tasted of it. It is the knot and link of all the elements, which it contains in itself, as being also the spirit which nourisheth all things, and by the assistance whereof nature works in the universe. It is the force, the beginning and end of the whole work, and to lay all open to thee in a word, know, that the quintessence and the hidden thing of our stone is nothing else than our viscous, celestial and glorious soul drawn by our magistery out of its mine, which engenders itself, and that it is not possible for us to make that water by art, but nature alone begets it, and that water is the most sharp vinegar, which makes gold to be a pure spirit, nay it is that blessed nature which engenders all things, which through its putrefaction is become a tri-unity, and by reason of its viridity causes an appearance of divers colours. And I advise thee, my son, make no account of any other things, (as being vain,) la-

bour only for that water, which burns to blackness, whitens, dissolves and congeals. It is that which putrefies, and causes germination, and therefore I advise thee, that thou wholly imploy thyself in the decoction of this water, and quarrel not at the expence of time, otherwise thou shalt have no advantage. Decoct it gently by little and little, until it have changed its false colour into a perfect, and have a great care at the beginning that thou burn not its flowers and its vivacity, and make not too much haste to come to an end of thy work. Shut thy vessel well, that what is within may not breath out, and so thou mayst bring it to some effect. And note, that to dissolve, to calcine, to tinge, to whiten, to renew, to bath, to wash, to coagulate, to imbibe, to decoct, to fix, to grind, to dry, and to distil, are all one, and signify no more then to concoct nature, until such time as it be perfect. Note further that to extract the soul, or the spirit, or the body, is nothing else then the above said calcinations, in regard they signify the operation of venus. It is therefore through the fire of the extraction of the soul that the spirit comes forth gently, understand me. The same may also be said of the extraction of the soul out of the body, and the reduction of it afterwards upon the same body, until the whole be drawn to a commixtion of all the four elements. And so that which is below, is like that which is above, and consequently there are made therein two luminaries, the one fixed the other not, whereof the fixed remains below, and the volatile above, moving itself perpetually, until that which is below, which is the male, get upon the female, and all be fixed, and then issues out an incomparable luminary. And as in the beginning, there was only one, so in this matter, all proceeds from one and returns to one, which is called a conversion of the elements, and to convert the elements, is as much as to make the humid dry, and the volatile fixed, that so that which is thick may be made thin, and weaken the thing that fixeth the rest, the fixative part of the thing remaining entire. Thus happens the life and death of the elements, which composed germinate and produce, and so one thing perfects another, and assists it to oppose the fire.

The practice. My son it is necessary that thou work with the mercury of the philosophers and the wise, which is not the vulgar, nor hath any thing of the vulgar, but, according to them, is the first matter, the soul of the world, the cold element, the blessed water, the water of the wise, the venemous water, the most sharp vinegar, the mineral water, the water of celestial grace, the virgin milk, our mineral and corporeal mercury. For this alone perfects both the stones, the white and the red. Consider what Geber says, that our art consists not in the multitude of several things, because the mercury is but one only thing, that is to say, one only stone wherein consists the whole magistery; to which thou shalt not add any strange thing, save that in the preparation thereof thou shalt take away from it whatso-

ever is superfluous, by reason that in this matter, all things requisite to this art are contained. And therefore it is very observable that he says, we must add nothing that is strange, save the sun and moon for the red and white tincture, which are not strange (to it) but are its ferment, by which the work is accomplished. Lastly, mark my son, that these suns and moons are not the same with the vulgar gold and silver, for that our suns and moons are better in their nature then the vulgar suns and moons. For our suns and moons are in their nature living, and those of the vulgar are dead in comparison of ours, which are existent and permanent in our stone. Whence thou mayest observe that the mercury drawn out of our bodies, is like the aqueous and common mercury, and for that reason, enjoys itself and takes pleasure in its like, and is more glad of its company, as it happens in the simple and compound, which thing hath not been discovered by the philosophers in their books. And the advantage therefore which is in this art, lies in the mercury, sun and moon. Diomedes saith, make use of such a matter as to which thou must not introduce any strange thing, neither powder nor water, for that several things do not improve our stone, and thereby he sufficiently instructs him, who understands him, that the tincture of our stone is not drawn from any thing but the mercury of the philosophers; which is their principle, their root, and their great tree, sprouting forth into boughs and branches.

It is not by vulgar but philosophical sublimation, whereby we take away from the stone whatever is superfluous, which, in effect is nothing else, but the elevation of the not fixed part by fume and vapor, for the fixed part should remain in the bottom, nor would we that one should be separated from the other, but that they remain and be fixed together. Know also that he, who shall sublime our philosophical mercury (wherein is all the virtue of our stone) as it ought to be done, shall perfect the magistery. This gave Geber reason to say that all perfection consists in sublimation, and in this sublimation all other operations, that is to say, distillation, assation, destruction, coagulation, putrefaction, calcination, fixation, reduction of the white and red tinctures, procreated and engendred in one furnace and in one vessel, and this is the ready way to the final consummation, whereof the philosophers have made divers chapters, purposely to amuse the ignorant.

Take then in the name of the great God, the venerable matter of the philosophers, called the first hyle of the sages, which contains the above named philosophical mercury, termed, the first matter of the perfect body, put it into its vessel, which must be clear, diaphanous and round, and closely stopped with the seal of seals, and make it hot in its place, well prepared, with temperate heat, for the space of a philosophical month, keeping it six weeks and two days in the sweat of sublimation until it

begins to be putrified, to ferment, to be coloured and to be congealed with its metallic humidity, to be fixed so far, that it do no more ascend in airy fumous substance, but remain fixed in the bottom, turned from what it was, and divested of all viscous humidity, putrified and black, which is called the sable robe, night, or the crows-head. Thus when our stone is in the vessel, and that it mounts up on high in fume, this is called sublimation, and when it falls down from on high, distillation, and descension. When it begins to participate of the fumous substance, and to be putrefied, and that by reason of the frequent ascent and descent it begins to coagulate, then it is putrefaction and devouring sulphur, and lastly through the want or privation of the humidity of the radical water is wrought calcination and fixation both at the same time, by decoction alone, in one only vessel, as I have already said. Moreover in this sublimation is wrought the true separation of the elements, for in our sublimation the elixir is turned from water into a terrestrial element dry and hot, by which operation it is manifest, that the separation of the four elements in our stone is not vulgar but philosophical. Hence also is it, that in our stone there are but two formal elements, that is to say, earth and water; but the earth hath in its grossness, the virtue and draught of fire; and the water contains in itself the air with its humidity. Thus we have in our stone visibly but two elements, but effectually there are four. And by this thou mayest judge, that the separation of the four elements is absolutely physical not vulgar and real, such as the ignorant daily employ themselves in. Continue therefore its decoction with a gentle fire, until all the black matter appearing in the superficies be quite dissipated by the magistery, which blackness, is by the philosophers called the dark mantle of the stone, which afterwards becoming clear is termed the cleansing water of the earth, or rather the elixir. And note, that the blackness which appears is a sign of putrefaction. And the beginning of the dissolution is a sign of the conjunction of both natures. And this blackness appears sometimes in forty days, more or less, according to the quantity of the matter, and the industry of the operator, which contributes much to the separation of the said blackness. Now my son, by the grace of God thou art acquainted with one element of our stone, which is the black earth, the ravens head, by some called the obscure shadow, upon which earth as upon a base all the rest is grounded. This terrestrial and dry element, is called, Laton, the bull, black dregs, our metal, our mercury. And thus by the privation of the adust humidity, which is taken away by philosophical sublimation, the volatile is fixed, and the moist is made dry and earthy, nay, according to Geber, there is wrought a change of the complexion, as of a cold and humid nature, into dry choler; and according to Alphidius, of a liquid into a thick. Whence is apprehended what the philosophers mean when they say, that

the operation of our stone is only a transmutation of nature and a revolution of elements. Thou seest then how that by this incorporation the humid becomes dry, the volatile fixed, the spiritual corporeal, the liquid thick, water fire, air earth, and that there happens an infallible change in their true nature, and a certain circulation of the four elements.

DEALBATION converts our mercury into the white stone, and that by decoction only. When the earth is separated from its water, then must the vessel be set on the ashes, as is usual in a distilling furnace, and the water be distilled by a gentle fire at the beginning, so that the water come so gently that thou mayest distinctly number as far as forty names, or pronounce fifty-six words, and let this order be observed in all the distillations of the black earth, and that which is in the bottom of the vessel, that is, the fæces remaining to be imbibed, with the new water, will be dissolved, which water will contain three or four parts more then those fæces, that so all may be dissolved and converted into mercury and argent vive. I tell thee that this must be done so often, that there shall remain nothing but the mure. For this distillation there is no time limited, but it is done sooner or later according to the greater or lesser quantity of the water, proportionably to the quantity of the fire. Then take the earth which thou shalt have reserved in a vessel of glass, with its distilled water, and with a soft and gentle fire, such as was that of distillation, or purification, or rather one somewhat stronger, continue it, till such time as the earth be dry and white, and by reason of its drought, drunk up all its water. This done, put to it some of the above said water, and so, as at the beginning, continue on the same decoction, until that earth is become absolutely white, cleansed and clear, and have drunk all its water. And note that the said earth will be washed from its blackness by the decoction, as I have said, because it is easily putrefied by its own water, and is cleansed, which is the end of the magistery, and then to be sure to keep that white earth very carefully. For that is the white mercury, white magnesia, foliated earth. Then take this white earth rectified as above said, and put it into its vessel upon the ashes, to a fire of sublimation, and let it have a very strong fire until all the coagulated water, which is within, come into the alembic, and the earth remain in the bottom well calcined: then hast thou the earth, the water, and the air, and though the earth have in it the nature of the fire, yet is it not apparent in effect, as thou shalt see, when by a greater decoction thou shalt make it become red; so that then thou shalt manifestly see the fire in appearance, and such must be the proceeding in order to fermentation of the white earth, that the body may be animated and enlivened, and its virtue be multiplied to infinity. But note, that the ferment cannot enter into the dead body, but by the means of the water, which hath made a contract and a marriage between the ferment and the white

earth. And know that in all fermentation the weight is to be considered, that so the quantity of the volatile exceed not the fixed, and that the marriage pass away in fume. For, as Senior says, if thou convert not the earth into water, and the water into fire, there cannot be a conjunction of the spirit and body. To do this take a lamen or plate red hot, and cast on it a drop of our medicine, which penetrating, it shall be of a perfect colour, and will be a sign of perfection. If it happen it do not tinge, reiterate the dissolution and coagulation, until it do tinge and penetrate. And note, that seven imbibitions, at the most, are sufficient, and five at the least, that so the matter may be liquified, and without smoak, and then the matter is perfect as to whiteness, for as much as the matter sometimes requires a longer time to be fixed, and sometimes is done in a shorter, according to the quantity of the medicine. And note that our medicine from the creation of our mercury requires the term of seven months to compass the whiteness, and, to arrive at the redness, five; which put together, make twelve.

Take of the white medicine, as much as thou wilt, and put it with its glass upon the hot ashes, till it becomes as dry as the ashes. Then put to it some water of the sun, which thou hast kept purposely for that end, and continue the fire to the second degree, until it become dry, then put to it again some of the above said water, and so successively imbibe and dry, until the matter be rubified, and fluxible as wax, and cover with it the red lamen, as hath been said, and the matter shall be perfect as to redness. But note that at every time, thou needest put no more of the water of the sun then is barely necessary to cover the body, and this is done that the elixir sink not and be drowned, and so the fire must be continued unto desiccation, and then must there be made a second imbibition, and so proceed in order to the perfection of the medicine, that is to say, until the force of the digestion of the fire convert it into a very red powder, which is the true hyle of the philosophers, the bloody stone, the purple red coral, the precious ruby, red mercury and the red tincture.

The oftener thou shalt dissolve and coagulate it, the more will the virtue of it be multiplied to infinity. But note that the medicine is multiplied later by solution, then by fermentation. Wherefore the thing dissolved operates not well, if it be not before fixed in its ferment. Nevertheless the multiplication of the medicine by solution is more abundant then that of the ferment, by reason there is more subtilization. Yet I advise thee that in the multiplication thou put one part of the work upon four of the other, and in a short time there will be made a powder, all ferment.

Thus art thou to separate the earth from the fire, the gross from the subtil, gently, with great judgment, that is to say, separate the parts that are united to the furnace, by the dissolution

and separation of the parts, as the earth from the fire, the subtile from the gross, &c. that is to say, the more pure substance of the stone, until thou hast got it clean, and free from all spots or filth. And when he saith, it ascends from the earth up into heaven and returns again into the earth, there is no more to be understood by it then the sublimation of the bodies. Further, to explain what distillation is, he says the wind carries it in its belly, that is, when the water is distilled by the alembic, where it first ascends by a wind full of fume and vapour, and afterwards returns to the bottom of the vessel in water again. When he would also express the congelation of the matter, he says, its force is absolute, if it be turned into earth, that is to say, be converted by decoction. And to make a general demonstration of all hath been said, he says, it shall receive both the inferior and superior force, that is to say, that of the elements, for as much as, if the medicine receive the force of the lighter parts, that is to say, air and fire, it shall also receive that of the more grave and weighty parts, changing itself into water and earth, to the end, that the matters being thus perpetually joined together, may have permanence, durance, constancy, and stability: glory be to God.

The Secret of Secrets,

BY KALID, SOLDAN OF EGYPT.

1. If you would be so happy as to obtain the blessing of the philosophers, as God doth live for ever, so let this verity live with you. Now the philosophers say, it abides in the shell, and contains in itself both white and red, the one is called masculine, the other feminine; and they are animal, vegetable, and mineral, the like of which is not found in the world besides. It hath power both active and passive in it, and has also in it a substance dead and living, spirit and soul, which, among the ignorant, the philosophers call the most vile thing: it contains in itself the four elements which are found in its skirts, and may commonly be bought for a small price. It ascends by itself, it waxes black, it descends and waxes white, increases and decreases of itself: it is a matter which the earth brings forth, and descends from heaven, grows pale and red, is born, dieth, rises again, and afterwards lives for ever. By many ways it is brought to its

end, but its proper decoction is upon a fire, soft, mediate, strong, by various degrees augmented, until you are certain it is quietly fixed with the red in the fire. This is the philosophers stone.

2. Read and read again, so will all things become more clear to you: But if hereby you understand not the matter, you are withheld by the chains of ignorance; for you shall never otherwise know or learn this art. Hermes saith, the dragon is not killed, but by his brother and his sister; not by one of them alone, but by both together: note these things; there are three heads, yet but one body, one nature, and one mineral. This is sufficient for you if you have a disposition to understand this art. The dragon is not mortified, nor made fixed, but with sol and luna, and by no other. In the mountains of bodies, in the plains of mercury, look for it, there this water is created, and by concourse of these two, and is called by the philosophers, their permanent or fixed water. Our sublimation is to decoct the bodies with golden water, to dissolve, to liquify, and to sublime them: our calcination is to purify and digest in four ways, and not otherwise, by which many have been deceived in sublimation.

3. Know also that our brass, or latten, is the philosophers gold, is the true gold; but you strive to expel the greenness, thinking that our latten, or brass, is a leprous body, because of that greenness, but I tell you, that that greenness is all that is perfect therein, and all that is perfect, is in the greenness only which is in our latten, or brass. For that greenness, by our magistery, is in a very little time transmuted into the most fine gold; and of this thing we have experienced, which you may try by the following directions: Take burnt or calcined brass, and perfectly rubified, grind it, and decoct it with water seven times, as much every time as it is able to drink, in all the ways of rubifying and assating it again. Then make it to descend, and its green colour will be made red, and as clear as a hyacinth; and so much redness will descend with it, that it will be able to tinge argent vive, in some measure, with the very colour of gold; all which we have done and perfected, and is indeed a very great work. Yet you cannot prepare the stone by any means with any green and moist liquor, which is found and brought forth in our minerals; this blessed might, power, or virtue, which generates all things, will not yet cause a vegetation, springing, budding forth, or fruitfulness, unless there be a green colour. Wherefore the philosophers call it their bud, and their water of purification, or putrefaction; and they say truth herein; for with its water it is putrefied and purified, and washed from its blackness and made white. And afterwards it is made the highest red; whereby you may learn and understand, that no true tincture is made but with our brass or latten.

4. Decoct it therefore with its soul, till the spirit be joined with its body, and be made one, so shall you have your desire. The

philosophers have spoken of this under many names, but know certainly, that it is but one matter which does clear or join itself to argent vive, and to bodies, which you shall have the true signs of. Now you must know what argent vive will cleave, or perfectly join and unite itself unto. That the argent vive will cleave, join, or unite itself to bodies is false. And they err who think that they understand that place in Geber of argent vive, where he saith, 'when in searching among other things, you shall not find by our invention, any matter to be more agreeable to nature, than argent vive of the bodies.'

5. By argent vive in this place, is understood argent vive philosophical; and it is that argent vive only which sticks to, and is fixed in, and with the bodies. The old philosophers could find no other matter; nor can the philosophers now invent any other matter or thing, which will abide with the bodies, but this philosophic argent vive only. That common argent vive does not stick, or cleave to the bodies, is evident by experience, for if common argent vive be joined to the bodies, it abides in its proper nature, or flies away, not being able to transmute the body into its own nature and substance, and therefore does not cleave unto them. For this cause, many are deceived in working with the vulgar quick-silver: for our stone, that is to say, our argent vive accidental, does exalt itself far above the most fine gold, and does overcome it, and kill it, and then make it alive again. And this argent vive is the father of all the wonderful things of this our magistery, and is congealed, and is both spirit and body. This is the argent vive which Geber speaks of, the consideration of which is of moment, for that it is the very matter which does make perfect. It is a chosen pure substance of argent vive; but out of what matter it is chiefly to be drawn, is a thing to be enquired into. To which we say, that it can only be drawn out of that matter in which it is: Consider therefore my Son, and see from whence that substance is, taking that and nothing else: by no other principle can you obtain this magistery. Nor could the philosophers ever find any other matter, which would continually abide the fire, but this only, which is of an unctuous substance, perfect and incombustible. And this matter, when it is prepared as it ought, will transmute, or change all bodies of a metallick substance, which it is rightly projected upon, into the most perfect sol, or the most pure fine gold; but most easily, and above all other bodies luna.

6. Decoct first with wind or air, and afterwards without wind, until you have drawn forth the venom, which is called the soul, out of your matter; this is that which you seek, the everlasting aqua vitæ, which cures all diseases. Now the whole magistery is in the vapour. Let the body be put into a fire for forty days, of elemental heat: and in that decoction of 40 days, the body will rejoice with the soul, and the soul will rejoice with the body and spirit, and the spirit will rejoice with the body and soul,

and they will be fixed together, and dwell one with another, in which life they will be made perpetual and immortal without separation for ever.

7. Our medicine is made of three things, viz. of a body, soul, and spirit. There are two bodies, to wit sol and luna: sol is a tincture, wherewith imperfect bodies are tinged into sol; and luna tingeth into luna; for nature brings forth only its like, a man, a man, a horse, a horse, &c. We have named the bodies which serve to this work, which of some are called ferment; for as a little leven levens the whole lump, so luna and sol, leven mercury as their meal into their nature and virtue. If it be demanded, why sol and luna, having a prefixed tincture, do not yet tinge imperfect metals? I answer: a child, though born of human kind, acts not the man; it must first be nourished and bred up till it comes to maturity: so is it with metals also; they cannot shew their power and force, unless they be first reduced from their terrestreity to a spirituality, and nourished and fed in their tinctures through heat and humidity. For the spirit is of the same matter and nature with our medicine: we say our medicines are of a fiery nature, and much subtiler, but of themselves, they cannot be subtil nor simple, but must be maturated, or ripened with subtil and penetrating things.

8. Earth of itself is not subtil, but may be made so through moist water, which is dissolving, and makes an ingress for sol, that it may penetrate the earth, and with its heat make the earth subtile; and in this way the earth must be subtilized so long, till it be as subtil as a spirit, which then is the mercury, more dissolving than common water, and apt to dissolve the said metals, and that through the heat of fire, to penetrate and subtilize them. There are several spirits, as mercury, sulphur, orpiment, arsenic, antimony, nitre, sal-armoniac, tutia, marcasites, &c. but mercury is a better spirit than all others; for being put into the fire they are carried away, and we know not what becomes of them: but mercury, as it is much subtiler, clearer, and penetrative, so it is joined to the metals, and changed into them, whereas the others burn and destroy them, making them more gross than they were before. Now mercury is of such a subtil nature, that it transmutes metals into simple and pure substances as itself is, and attracts them to itself; but no metal can be transmuted by any of the other spirits, but they burn it to earth and ashes; which mercury it becomes impalpable, and therefore is called argent vive. We take nothing else to subtilize metals, to make them penetrative, or to tinge other metals: some call it argent vive, or a water, an acetum, a poison, because it destroys imperfect bodies, dividing them into several parts and forms; our medicine is made of two things, viz. of body and spirit: and this is true, that all metals have but one root and original. But why cannot this medicine be made of two compounded together? I answer: it may be made of all these together; but they must

be reduced into a mercury, which would be difficult in respect of the shortness of mans' life: therefore we take the next matter, which are the two aforesaid things, viz. body and spirit. Some philosophers say, our medicine is made of four things, and so it is: for in metals, and their spirits are the four elements. Others say true also, that metals must be turned into argent vive: here many learned and wise men err, and loose themselves in this path. Thus far of the matter of which our medicine is made, or with which it is joined: now of the vessels.

9. The vessel ought to resemble the firmament, to enclose and encompass the whole work: for our medicine is nothing else but a change of elements one into another, which is done by the motion of the firmament; for which reason it must needs be round and circular. The other, or second vessel, must also be round, and be less than the outward vessel: six or seven inches high, called a containing cucurbit; on which you must place an alembic or head, through which the vapors may ascend, which must be well luted, with lute made of flour quicklime and whites of eggs, &c. Or of flour and lime equal parts tempered with whites of eggs, which you must immediately use: lute it so well that no spirits may fly away; the loss of which will prejudice your work extremely; therefore be wary. The furnace or oven must be round, twelve or fourteen inches high, and six or seven inches broad, and three or four inches in thickness to keep in the heat the better.

10. Our matter is generated through, or by help of the heat of the fire, through the vapour of the water, and also of the mercury, which must be nourished; be wise and consider, and meditate well upon the matter. Now in order to this work, there is 1. Dissolution. 2. Separation. 3. Sublimation. 4. Fixation, or congelation. 5. Calcination. 6. Ingression. Dissolution is the changing of a dry thing into a moist one, and belongs only to bodies, as to sol and luna, which serve for our art: for a spirit needs not to be dissolved, being a liquid thing of itself; but metals are gross and dry, and of a gross nature, and therefore must be subtilized. First, because unless they be subtilized through dissolution, they cannot be reduced into water, and made to ascend through the alembic, to be converted into spirit, whose remaining fœces are reserved for a farther use. Secondly, because the body and spirit must be made indivisible and one: for no gross matter joins or mixes with a spirit, unless it be first subtilized, and reduced into argent vive, then the one embraces the other inseparably. For argent vive meeting with a thing like itself, rejoyceth in it; and the dissolved body embraces the spirit, and suffers it not to fly away, making it to endure the fire; and it rejoyces because it has found an equal, viz. one like itself, and of the same nature. Dissolution is thus done; take leaves of sol, or luna, to which add a good quantity of pure mercury; putting in the leaves by little and little, into

a vessel placed in so gentle a heat, that the mercury may not fume: when all is dissolved, and the mass seems to be one homogene body, you have done well: If there be any fœces, or matter undissolved, add more mercury, till all seems to be melted together. Take the matter thus dissolved, set it in B. M. for seven days, then let it cool: and strain all through a cloth or skin; if all goes through, the dissolution is perfect: if not, you must begin again, and add more mercury, so long till all be dissolved.

11. Separation is the dividing of a thing into parts, as of pure from impure. We take our dissolved matter, and put it into the smaller vessel which stands in the cucurbit, well luting to the alembic, and setting it in ashes, continuing the fire for a week: one part of the spirit sublimes, which we call the spirit or water, and is the subtilest part; the other which is not yet subtil, sticks about the cucurbit, and some of it falls as it were to the bottom, which is warm and moist, this we call the air. And a third part remaining in the bottom of the inner vessel, which is yet grosser, may be called the earth. Each of these we put into a vessel apart; but to the third we put more mercury, and proceed as before, reserving always each principle or element apart by itself, and thus proceeding, till nothing remains in the inner vessel, but a black powder, which we call the black earth, and is the dregs of metals, and the thing causing the obstruction, that the metals cannot be united with the spirit; this black powder is of no use. Having thus separated the four elements from the metals, or divided them, you may demand, what then is the fire, which is one of these four? To which I answer: that the fire and air are of one nature, and are mixed together, and changed the one into the other; and in the dividing of the elements, they have their natural force and power, as in the whole, so in the parts. We call that air which remained in the bigger vessel, because it is more hot than moist, cold, or dry: the same understand of the other elements. Hence Plato saith, we turned the moist into dry, and the dry we made moist, and we turned the body into water and air.

12. Sublimation is the ascending from below upwards, the subtil matter arising, leaving the gross matter still below, as he said before in the changing of the elements: thus the matter must be subtilized, which is not subtil enough, all which must be done through heat and moistnre, viz. through fire and water. You must then take the thing which remained in the greater vessel, and put it to other fresh mercury, that it may be well dissolved and subtilized: set it in B. M. for three days as before. We mention not the quantity of mercury, but leave that to your discretion, taking as much as you need, that you may make it fusible, and clear like a spirit. But you must not take too much of the mercury, lest it become a sea; then you must set it again to sublime, as formerly, and do this work so often, till you have

brought it through the Alembic, and it be very subtil, one united thing, clear, pure, and fusible. Then we put it again into the inner vessel, and let it go once more through the alembic, to see whether any thing be left behind; which if so, to the same we add more mercury, till it becomes all one thing; and leaves no more sediment, and be separated from all its impurity and superfluity. Thus have we made out of two, one only thing, viz. out of body and spirit, one only congenerous substance, which is a spirit and light; the body, which before was heavy and fixed, ascending upwards, is become light and volatile, and a mere spirit: thus have we made a spirit out of a body, we must now make a body out of a spirit, which is the one thing.

Fixation, or Congelation, is the making the flowing and volatile matter fixed, and able to endure the fire; and this is the changing of a spirit into a body: we before turned the dryness and the body, into moistness and a spirit; now we must turn the spirit into a body, making that which ascended to stay below; that is, we must make it a thing fixed, according to the sayings of the philosophers, reducing each element into its contrary, you will find what you seek after, viz. making a fixed thing to be volatile, and a volatile fixed; this can only be done through congelation, by which we turn the spirit into a body. But how is this done? We take a little of the ferment, which is made of our medicine be it Luna or sol; as if you have 10 ounces of the medicine, you take but 1 ounce of the ferment, which must be foliated; and this ferment we amalgamate with the matter which you had before prepared, the same we put into the glass vial with a long neck, and set it in warm ashes: then to the said ferment, add the said spirit which you drew through the alembic, so much as may overtop it the height of 2 or 3 inches; put to it a good fire for 3 days, then will the dissolved body find its companion, and they will embrace each other. Then the gross ferment, laying hold of the subtil ferment, attracts the same, joins itself with it, and will not let it go; and the dissolved body, which is now subtil, keeps the spirit, for that they are of equal subtilty, and like one to another; and are become so one and the same thing, that the fire can never be able to separate them any more. By this means you come to make one thing like another; the ferment becomes the abiding place of the subtil body, and the subtil body the habitation of the spirit, that it may not fly away. Then we make a fire for a week, more or less, till we see the matter congealed: which time is longer or shorter, according to the condition of the vessel, furnaces, and fires you make use of. When you see the matter coagulated, put the abovesaid matter or spirit to it, to overtop it two or three inches, which digest as before, till it be coagulated also. and thus proceed, till all the matter or spirit be congealed. This secret of the congelation, the Philosophers have concealed in their books, none of them that we know of having disclosed it, except only Larkalix, who

composed it in many chapters; and also revealed it unto me, without any reservation or deceit.

13. Calcination. We take the known matter, and put it into a vesica, setting a head upon it, and luting it well, put it into a sand furnace, making a continued great fire for a week: then the volatile ascends into the alembeck' which we call avis hermetis: that which remains in the bottom of the glass, is like ashes or sifted earth, called, the philosophers earth, out of which they make their increase or augmentation, through heat and moisture. This earth is composed of four elements, but are not contrary one to another, for their contrariety is changed to an agreement, unto an homogene and uniform nature: then we take the moist part, and reserve it a part to a farther use. This earth, or ashes, (which is a very fixed thing) we put into a very strong earthen pot or crucible, to which we lute its cover, and set it in a calcining furnace, or reverberatory, for three days, so that it may be always red hot: thus we make of a stone, a white calx; and of things of an earthy and watery nature, a fiery nature: for every calx is of a fiery nature, which is hot and dry. We have brought things to the nature of fire; we must now further subtilize our elements; we take apart, a small quantity of this calx, viz. a fourth part: the other we set to dissolve with a good quantity of fresh mercury. even as we had done formerly (in all the processes of the aforegoing paragraphs) and so proceed on from time to time, till it is wholly dissolved. Now that you may change the fixed into a volatile, that is, fire into water, know, that that which was of the nature of fire, is now become the nature of water; and the fixed thereby is made volatile and very subtil. Take of this water one part, put it to the reserved calx, and add to it as much of the water, as may over top the calx two or three inches, making a fire under it for three days; thus it congeals sooner than at first, for calx is hot and dry, and drinks up the humidity greedily. This congelation must be continued till all be quite congealed; afterwards you must calcine it as formerly; being quite calcined, it is called the quintessence, because it is of a more subtil nature than fire, and because of the transmutation formerly made. All this being done our medicine is finished, and nothing but ingression is wanting, viz. that the matter may have an ingress into imperfect metals. Plato, and many other philosophers, began this work again, with dissolving, subliming, or subtilizing, congealing, and calcining, as at first. But this our medicine, which we call a ferment, transmutes mercury into its own nature, in which it is dissolved and sublimed. They say also, our medicine transmutes infinitely imperfect metals, and that he who attains once to the perfection of it, shall never have any need to make more, all which is philosophically to be understood, as to the first original work.

14. Seeing then that our medicine transmutes imperfect metals into sol and luna, according to the nature and form of the matter

out of which it is made; therefore we now a second time say, that this our medicine is of that nature, that it transmutes or changes, converts, divides asunder like fire, and is of a more subtil nature than fire, being of the nature of a quintessence as aforesaid, converting mercury, which is an imperfect substance, into its own nature, turning the grossness of metal into dust and ashes, as you see fire, which does not turn all things into its nature, but that which is homogene with it, turning the heterogene matter into ashes. We have taught how a body is to be changed into a spirit; and again how the spirit is to be turned into a body, viz. how the fixed is made volatile, and the volatile fixed again: how the earth is turned into water and air, and the air into fire, and the fire into earth again: then the earth into fire, and the fire into air, and the air into water; and the water again into earth. Now the earth which was of the nature of fire, is brought to the nature of a quintessence. Thus we have taught the ways of transmuting, performed through heat and moisture; making out of a dry a moist thing, and out of a moist a dry one: otherwise natures which are of several properties, or families, could not be brought to one uniform thing, if the one should be turned into the others nature. And this is the perfection according to the advice of the philosopher: ascend from the earth into heaven and descend from the heaven to the earth; to the intent to make the body which is earth, into a spirit which is subtil, and then to reduce that spirit into a body again which is gross, changing one element into another, as earth into water, water into air, air into fire; and fire again into water, and water into fire: and that into a more subtil nature and quintessence. Thus have you accomplished the treasure of the whole world.

15. Ingression. Take sulphur vive, melt it in an earthen vessel well glazed, and put to it a strong lye made of quicklime and pot ashes: boil gently together, so will an oil swim on the top, which take and keep: having enough of it, mix it with sand, distil it through an alembic or retort, so long till it becomes incombustible. With this oil we imbibe our medicine, which will be like soap, then we distil by an alembic, and cohobate three or four times, adding more oil to it if it be not imbibed enough. Being thus imbibed, put fire under it, that the moisture may vanish, and the medicine be fit and fusible, as the body of glass. Then take the avis hermetis before reserved, and put it to it gradatim, till it all becomes perfectly fixed. Now according to Avicen, it is not possible to convert or transmute metals, unless they be reduced to their first matter; then by the help of art they are transmuted into another metal. The alchymist does like the physician, who first purges off the corrupt or morbific matter, the enemy to man's health, and then administers a cordial to restore the vital powers: so we first purge the mercury and sulphur in metals, and then strengthen the heavenly elements in them, according to their various preparations. This nature

works farther by the help of art, as her instrument; and really makes the most pure and fine sol and luna: for as the heavenly elemental virtues work in natural vessels; even so do the artificial, being made uniform, agreeable with nature; and as nature works by means of the heats of fire and of the bodies, so also art worketh by a like temperate and proportionate fire, by the moving and living virtue in the matter. For the heavenly virtue mixed with it at first, and inclinable to this or that is furthered by art: heavenly virtues are communicated to their subjects, as it is in all natural things, chiefly in things generated by putrefaction, where the astral influences are apparent according to the capacity of the matter. The alchymist imitates the same thing, destroying one form to beget another, and his operations are best when they are according to nature, as by putrifying the sulphur, by digesting, subliming, and purging argent vive, by an exact mixtion, with a metallic matter; and thus out of their principles the form of every metal is produced. The power of the converting element must prevail, that the parts of it may appear in the converted element; and being thus mixed with the elemented thing, then that element will have that matter which made it an element, and the virtue of the other converting element will be predominant and remain; this is the great arcanum of the whole art.

MARY OF ALEXANDRIA.

Translated from an Arabic M. S. in the Royal Library at Paris.

The philosopher Aros went to see Mary the prophetess, and after saluting her, said, 'is it true that you can make the stone white in one day;'—'yes,' replied Mary, 'and even in less than a day:'—'I cannot conceive,' answered Aros, 'the possibility of doing what you say, nor by what means one can whiten it so quickly by the magistery:' Mary replied, 'you know that a water, or thing can be made, which whitens it in a month:'—'yes,' said Aros, 'but a long time is necessary to make that thing of which you speak:'—'Hermes,' replied Mary, 'says in all his books, that the philosophers can whiten the stone in an hour:'—'O,' said Aros, 'you tell me a strange thing:'—'very strange,' replied Mary, 'to those who are unacquainted with it:'—'but,'

answered Aros, 'as the body of metals, as well as the human body, is composed of elements.—You must then say that they can be fixed and moderated, their fumes coagulated and retained in a day, till all that ought to be done is fully accomplished.

'I assure you Aros,' said Mary, 'and I take God to witness, that if you were not such as you are, I would not say a word of what I am going to declare to you; and I will only reveal so far as God is pleased to inspire me. Take then of alum, of the white gum, and of the red gum; which is the kibric of the philosophers, their gold, and their greatest tincture, and join them by a true marriage, the white gum with the red. Do you understand me?'—'Yes,' said Aros, 'I comprehend what you have said.' 'Reduce all this into running water,' continued Mary, 'and by means of the fixed body, purify this truly divine water which was drawn from the two sulphurs; cause this composition to become liquid, by the secret of nature, in the philosophical vessel. Do you conceive Aros?'—'Yes,' replied Aros, 'I understand you very well. 'Preserve the fume,' pursued Mary 'and let not any of it escape, make the proportion of your fire similar to the sun's heat in June or July: stay near your vessel, and you will see things in it which will surprize you: for in less than three hours your matter will become black, white, and orange; and the fume will penetrate the body, and the spirit will become fixed, the whole of it will afterwards seem as milk, which will make itself incerating, melting and penetrating. This is the concealed secret. Then Aros said, 'I know not how to believe that it can be always in this manner.' 'Behold a thing highly admirable,' said Mary, 'which has not been known to the ancients; it never entered their minds. Take the white clear and dignified herb, which grows upon the little mountains, grind it fresh, when it is at its determined hour, for in it is the genuine body which evaporates not, neither does it at all fly from the fire.' 'Is not this the true stone you speak of?' said Aros. 'Yes Aros, it is,' replied Mary, 'but men do not know the regimen of it, because they go on with the work before they are prepared.' 'What is there to do after this,' asked Aros. 'It is necessary,' said Mary to him, 'to rectify kibric and zibeth upon this body, that is to say, the two fumes, which comprise and embrace the two luminaries, and to put them upon that which softens them, which is the accomplishment of the tinctures and spirits, the true weights of the science; then having ground the whole, put it to the fire: admirable things will be seen. There is nothing further required but to keep a moderate fire; after which it is surprizing to see, how in less than an hour, the composition will pass from one colour to another till it comes to the perfect red, or white: when it does, then abate the fire and open the vessel; when it is cold there will appear in it a body, clear and shining like a pearl, the colour of wild poppy mix'd with white. It is then incerating, melting, and penetrating, and a weight of this body

cast upon twelve hundred weight of imperfect metal, will convert it into gold. Behold the concealed secret.' Here Aros prostrated himself on the earth. Mary said to him, 'rise Aros, I will shew you a further abridgement of the work. Take the clear body, formed upon the little mountains, which are not at all made by putrefaction, but by the one movement; grind this body with the gum elzaron, and the two fumes, for the gum elzaron is the body which seizes and keeps hold of the spirit. Grind the whole, place it near the fire, it will melt, and if you project it upon its feminine part, the whole will become like the water which was distilled, it will congeal in the air, and will remain a body: if you make projection of it on imperfect bodies, you will be a witness to marvels: for this is the hidden secret of the science. Know that these two fumes, of which I spoke, are the roots of the art; and these are the white kibric, and the humid fire, which the philosophers have called by so many names. The fixed body from the heart of saturn, comprehends the tincture and perfects the work of wisdom: the body that we take on the little mountains is clear and white, and these are the medicines or two matters of this art, of which the one is to be purchased, and the other to be got on the little mountains; the sages have called them the work of philosophy, because without them the science cannot be perfected; and herein lies all the wonders of the art, for there is in them four stones: the regimen of it is truly as I have said; Hermes has made many allegories thereon in his books, and the philosophers have always prolonged their regimen, saying that a long time is necessary to do it as it ought to be done. They have said it is necessary to do certain things which are not necessary; they have always declared that a year is required to complete their magistery. This they said, to deter ignorant people, by making them think their work cannot be perfected in less than a year. As this is a grand secret, there is none but God can reveal it; those who hear of it being unable to try, because they don't understand it. But have you understood me, Aros. 'Yes, Mary,' said he, 'but I beseech you to tell me what vessel is to be used, for without knowing that the operation cannot be performed. 'The vessel,' said Mary, 'is the vessel of Hermes, which the philosophers have concealed, and which the ignorant cannot learn, for it is the measure of the philosophic fire.' Aros then said, 'O prophetess! tell me I pray you, if you have found in the books of the philosophers, that we can make the work with one single body?' 'Yes,' said she, 'although Hermes has not spoken of it, because the root of the science is a poison, which mortifies the whole body, which reduces it into powder, and which congulates its mercury by its odour. I protest to you, that when this poison is dissolved into a subtle water, in whatsoever manner the dissolution is made, it coagulates mercury into genuine silver, to all tests; and if projection is made of it on tin, it will change it into silver. I say to

you, moreover, that this science may be found in all bodies; but the philosophers have not chosen to say any thing of it, because of the shortness of life, and the length of the work; they found it most easily in that matter, which most evidently contains the four elements, and they have multiplied the obscurity of that matter by giving it diverse names. The philosophers have spoken sufficiently of all that is necessary to be done to accomplish the work, except of the vessel of Hermes, which is a divine secret that God will not disclose to the Gentiles or Idolators: the vessel being indispensible to the magistery; those who know it not will never attain the true regimen.

HERMES TRISMEGISTUS.

Seven Golden Chapters.

I. Hermes saith, I have not in a very long age ceased to try experiments, nor have I spared any labour of mind: but I obtained the knowledge of this art, by the inspiration of the living God only, who esteeming me his servant worthy, did reveal and open the secrets to me. He has bestowed upon rational creatures, the power and faculty of judging and determining truly, not forsaking any, so as to give them an occasion to cease searching after the truth. For my part, I had never discovered any thing of this matter, nor revealed it to any one, had not the fear of the judgments of God, or the hazard of the damnation of my soul for such a concealment prevailed with me. It is a debt I am willing to pay to the just; as the father of the just has liberally bestowed it upon me.

Now understand, O ye children of wisdom, that the knowledge of the four elements of the ancient philosophers, was not corporeally, nor inconsiderately sought into: they are through patience to be attained, according to their kind, but in their own operation are hidden or obscured. You can do nothing, except the matter be compounded, because it cannot be perfected, unless first the various colours are thoroughly accomplished. Know then, that the division which was made of the water by the ancient philosophers, is that which separates it

into four other substances; one into two, and three to one; the third part of which is colour, or has tincture, viz. the coagulating humour or moisture, but the second and third waters are the weights of the wise. Take of the humidity or moisture, an ounce and half; of the southern redness, viz. the soul of sol, half an ounce, that is, a fourth part of both; of the orange gum in like manner, half an ounce: of auripigment half an ounce, which are eight; that is three ounces.

Now understand that the vine of the wise men, or tree of the philosophers is extracted or drawn forth in three, but the wine thereof is not perfected till at length thirty be completed. Understand the operation. Decoction diminishes the matter, but the tincture augments its strength. Because luna in fifteen days is diminished, and in the third is augmented. This is then the beginning and the end.

Behold, I have exposed to you that which was hidden, and the work is both with you and for you: that which is within, is quickly taken out, and is permanent or fixed; and you may have it either in the earth, or in the sea. Keep therefore your argent vive, which is prepared in the innermost chamber of the bridegroom, in which it is coagulated; for that is the argent vive itself, which is said to be of the remaining earth. He therefore that now hears my words, let him search into, and inquire, from them; it is not for the justification of the work of any evil doer, but to give to every good man a reward, that I have laid open or discovered all things which were hid, relating to this science; and disclosed and made plain and open to you the greatest of secrets, even the intellectual knowledge. Know therefore ye children of wisdom, and ye seekers after the fame thereof, that the vulture standing upon the mountain, cries out with a great voice; saying, I am the white of the black, and the yellow of the white, and the citrine of the yellow, and behold I speak the very truth. Now the chief principle of the art is the crow, which in the blackness of the night, and clearness of the day flies without wings. From the bitterness existing in the throat, the tincture or tinging matter is taken: but the red goes forth of its body, and a pure water is taken from its back. Understand and accept of this gift of God, which is hidden from ignorant and foolish men. This hidden secret which is the venerable stone, splendid in color, and sublime in spirit, an open sea, is hid in the caverns of the metals: behold I have exposed it to you: and give thanks to the almighty God, who teaches you this knowledge: if you be grateful, he will return you the tribute of your love. You must put this matter into a moist fire, and make it to boil, which augments the heat of the humour or matter, and destroys the dryness of the incombustible sulphur; continue boiling till the radix may appear then extract the redness and the light parts, till only about a third remains. For this cause sake, the philosophers are said to be envious or

obscure, not for that they grudged the thing to the honest or just man, to the religious or wise; or to the legitimate sons of art? but to the ignorant, the vicious, the dishonest: lest evil persons should be made powerful to perpetrate sinful things; for such a fault the philosophers must render an account to God. Evil men are not worthy of this wisdom.

Now this matter I call by the name of the stone; the feminine of the magnesia, the hen, the white spittle, or froth, the volatile milk, the incombustible ashes; so that it might be hidden from the simple and unwise, who want understanding, honesty, and goodness: which notwithstanding is signified to the wise and prudent by one only name, which is the stone of the wise, or the philosophers stone. Conserve therefore in this, the sea, the fire, and the heavenly bird, even to the last moment of its exit. But I deprecate, or wish a curse from our benefactor, the great and living God, even to all the sons of the philosophers, to whom it shall please God to give of the bountifulness of his goodness, if they shall undervalue, or divulge the name and power thereof, to any foolish or ignorant person, or any man unfit for the knowledge of this secret. Whatever any man has given to me, I have returned it again; nor have I been behind hand with any, or desisted to return an equal kindness; even in this friendship and unity consists the chief matter of this operation. This is the concealed stone of many colours, which is born and brought forth in one colour only: understand this and conceal it. By means of it, (through the permission of the omnipotent) the greatest disease is cured; and every sorrow, distress, evil, and hurtful thing may be evaded: and through the help thereof, you may come from darkness to light; from a desert or wilderness to a habitation or home; and from straightness and necessities, to a large and ample fortune.

II. Now my son, before all things, I admonish thee to fear God, in whom is the blessing of your undertakings; and the uniting and disposing of every thing which you segregate, put together, or design for this purpose. Whatever I speak or write, consider it, and reason about it in your mind: I advise not them who are depraved in their reason and understanding, nor the ignorant, or insipid of judgment. Lay hold of my instructions, and meditate upon them; and so fit your mind and understanding to conceive what I say, as if you yourself were the author of these things I write. For to what nature is hot, if it shall be made cold, it shall do hurt or injury to it; so in like manner, he to whom reason is become a guide, does shut against himself, the door of ignorance, lest he should be securely deceived. Take (my son) the flying bird, and drown it flying; then divide, separate, or cleanse it from its filth, which keeps it in death; expel it, and put it away from it, that it may be made living, and answer thee, not by flying in the regions above, but truly by forbearing to fly. If therefore you shall deliver it

out of its imprisonment, and then afterwards you shall order and govern it, according to the number of days I shall note to you, according to reason; and then it shall be a companion to thee, and by it, thou shalt be made great and powerful. Extract from the sun beams the shadow, and the sordid matter, by that which makes the clouds hang over it, and corrupts it, and keeps it from the light, because by its torture and red fiery heat, or redness it is burned.

Take this redness corrupted with the water (which resembles the matter, holding the fire as in a live coal) from it: as often as you take this redness corrupted in water, away from it, so often you have the redness purified, then will it associate itself, viz. become fixed, and tinged, in which station it will rest for ever. Return the coal, being extinct in its life, to the water, in the thirty days I note to thee, so will you have a crowned king, resting upon the fountain or well, but drawing it from the auripigment, and wanting the humour or moisture: now have I made the hearts of the attentive, who hope in thee, glad, and their eyes beholding thee, in the hope of that which thou possessest? Now the water was first in the air, then in the earth; restore thou it then, to the superior places, through its own meanders or passages, and (not foolishly or indiscreetly) change or alter it: and then to the former spirit gathered in its redness, you must carefully and leisurely join it. Know thou my son, that the fat of our earth is sulphur; that sulphur is auripigment, siretz, or colcothar, of which auripigment, sulphurs, and such like, some are more vile or mean than others, in which there is a difference or diversity. Of this kind also is the fat of glewy substances; to wit, of hair, nails, hoofs, and sulphur itself; oil of Peter, and the brain or marrow, which is auripigment. Of the same kind also is the cats or lions claw, which is siretz: the fat of the white bodies, and the fat of the two oriental argent vives, which sulphurs are caught hold of, and retained by the bodies. I say more, that this sulphur does tinge and fix; and is contained and held by the conjunctions of the tinctures. Fats also tinge, but withal they fly away, in the body which is contained, which is a conjunction of fugitives only with sulphurs and aluminous bodies, which also contain and hold the fugitive matter.

The order, method, management and disposition of the matter sought after by the philosophers, is but one, in our egg. Now this, in the hens egg, is in no wise to be found. But lest so much of the divine wisdom, as is seen in a hens egg, should not be distinguished; we make in imitation thereof, a composition from the four elements, jointly fitted and compacted together. Now in a hens egg, there is the greatest help that may be, for herein is a nearness of the matters in their natures: a spirituality, and gathering, and joining together of the elements, and the earth which is gold in its nature. The son saith to him, the

sulphurs which are convenient or fit for our work, are they cœlestial or terrestrial, heavenly or earthly? To whom Hermes answers: some of them are heavenly, and some are from the earth. The son saith, father, I think the heart in the superiors to prenote heaven; in the inferiors, the earth. To whom Hermes saith: it is not so, the masculine truly is the heaven of the feminine: and the feminine the earth of the masculine. The son saith, father, which of these is more worthy, one than another, whether is the heaven or the earth? The father answers: both want the help of one another; but a medium is proposed by precepts. But if thou shalt say, that wisdom or the wise man does rule or command among all mankind; to this Hermes: the indifferent or ordinary things are better with them, because every nature delights, or desires to be joined in society with its own kind. We find even in wisdom itself, that equal things are joined together. The son saith; but what is the main among them? To whom Hermes, and answers: to every thing in nature, there are three things from two. 1. The beginning. 2. The middle. 3. The end, viz. First, the profitable and necessary water. Secondly, the fat or oil. Thirdly, the fæces, or earth, which remains below. But the dragon dwells in, or inhabits in all these things. And his houses are the darkness and blackness in them; and by them he ascends into the air, which is their heaven: but while the fume or vapour remains in them, they are not perpetual, permanant, remaining or fixed. Take but away the fume or vapor from the water; and the blackness from the fat or sulphur, and death from the fæces: and by dissolution, you shall possess a triumphant gift, even that in and by which the possessors live.

Now the temperate fat or sulphur which is the fire, is the medium or middle nature, between the fæces and the water, and the through searcher of the water: the fats are called sulphurs, for between fire, oil, and sulphur, there is so little difference, that there is a propinquity, or nearness; because as the fire does burn, so also does the sulphur. All the wisdom of the world is comprehended within this, learning the art is placed in these wonderful hidden elements, which it does obtain, finish or compleat. It behoves him therefore, who would be introduced into this our hidden wisdom, to quit himself from the usurpation of vice, to be just and good, of a profound reason, and ready at hand to help mankind: of a serene and pleasing countenance, courteous in his conversation to others; and to himself a faithful keeper of the arcanums, being once revealed to him. And this know, that except you know how to mortify and induce generation, to vivify the spirit, to cleanse, and introduce light, how things fight and contend one with another, are made colourless and freed from their defedations, or spots and foulnesses, like as from blackness and darkness, you know nothing, nor can you perform any thing. But this you may know, that this great

arcanum is a matter of so great worth, that even kings themselves shall venerate it; the which secrets, it behoves us to keep close, and to hide them from every profane and worthless person. Understand also that our stone is conjoined with, and composed of many things, of various colours, and of four elements, which it behoves us to divide and cut in pieces, and to disjoint them; and partly to mortify the nature in the same, which is in it. And also to keep safe the water and the fire dwelling therein, which does contain its own water, drawn from the four elements and their waters; this is not water in its form, but fire, containing in a strong and pure vessel, the ascending waters; lest the spirits should fly away from the bodies, for by this means are they made tinging and permanant, or fixed. O blessed water in the form of sea, which element thou dissolvest! Now it behoves us, with this watery soul, to possess a sulphurous form, and to mix or join the same with our vinegar. For when by the power of the water, the compositum also is dissolved, you have the key of the restoration; then death and blackness fly away, and wisdom proceeds on to the finishing of the work.

III. Now know my son, that the philosophers chain up (the matter) with a strong chain, or band, when they make it to contend with the fire: beeause the spirits in the washed bodies, desire to dwell therein, and to rejoice there. In these habitations, they vivify themselves, and dwell therein, and the bodies hold, or contain them, nor from them can they ever be separated. Then the dead elements are revived, and the compositum, or compounded bodies are tinged and altered, and by wonderful operations, they are made permanent, or fixed, as the philosopher saith. O beautiful and permanent, or fixed water, the formator of the royal elements, who having obtained (with thy brethren joined with a moderate government) the tincture, hast found a place of rest. Our stone is a most pretious thing, yet cast forth upon the dunghill. It is most dear and valuable, yet vile and the most vile; (i. e. found among the most vile things). Because it behoves us to kill two argent vive's together, and yet to value, prize, and esteem them, viz. the argent vive of auripigment, and the oriental argent vive magnesia. O nature, the greatest, the creator of natures, which makest, containest, and separatest natures in a middle principle! Our stone comes with light, and with light it is generated, and then it generates or brings forth the black clouds or darkness which is the mother of all things.

But when we conjoin the crowned king to our red daughter, and in a gentle fire, not yet too great or hurtful, she does conceive, and will bring forth a faithful and excellent son; which she does feed with a little heat, and nourishes the permanant or fixed matter, making it to abide even the greatest fire. But when you send forth the fire upon the leaves or enfoldings of the sulphur, the boundary of hearts does enter in above it, is washed

in the same, and his putrefied and stinking matter is extracted; then he is altered or changed, and his tincture by the help of the fire remains red as flesh. But our son the begotten king, doth take his tincture from the fire; and death, and the sea, and darkness fly away from him. The dragon flies from the beams of the sun, who observes the holes or passages, where they enter in; and our dead son lives. The king comes from the fire, and rejoices with his wife, laying open the hidden things; and obscured virgins milk. Now the son vivified, or made to live, is made a warrior of the fire, and superexcellent in his tinctures; for the son has got the blessing, having also the root of the matter in him. Come ye sons of wisdom, and rejoice; be ye glad and exceeding joyful together; for death has received its consummation, and the son does reign, he is invested with his red garment, and the scarlet colour is put on.

IV. Now understand that this stone cries out, nourish and perfect me, and I will reward you; give to me mine, that which is my own, and I will bountifully recompence you. My sol, and my beams are most inward, and secretly in me: my own luna also, is my light, exceeding every light; and my good things are better than all other good things. I give largely and plentifully: I reward the understanding with joy and gladness, with delight, with riches and honour and glory: and they that seek after me, I give them opportunities, to know and understand, and to possess divine things. Now know that which the philosophers have hidden and obscured is written with seven letters. Alpha and Yda, follow the two: and sol in like manner follows the book (of nature) notwithstanding, if you are willing, or desire that he should have the dominion you must watch the motions of art, to join the son to the daughter of the water, which is Jupiter: this is a hidden secret. Auditor understand, let us then use our reason: consider what I have written with the most accurate investigation, and in the contemplative part have demonstrated to you. The whole matter I know to be but only one thing. But who is it that understands the sincere investigation, and inquires into the reason of this matter? It is not made from man, nor from any thing like, or a kin to him, nor from the ox or bullock. If any living creature conjoins with one of another species, the thing is neutral indeed which is brought forth. Now Venus saith, I beget the light, nor is the darkness of my nature; and unless my metal be dryed, all bodies would cleave unto me; because I should make them liquids; also I blot out, or wipe away their rust and filthiness, and I extract their substance; nothing therefore is better than me and my brother, being conjoined.

But the king, and lord, or dominator, to the witnesses his brethren saith, I am crowned, and adorned with a royal diadem, I am cloathed with the royal garment, and I bring joy and gladness of heart. And being overcome by force, I made my sub-

stance to lay hold of, and to rest within the arms and breast, (i. e. the body or womb) of my mother, and to lay hold and fasten upon her substance: making that which is visible to be invisible, and the hidden matter to appear: for every thing which the philosophers have vailed or obscured, is generated by us. Understand these words, keep them, meditate upon them, and enquire after nothing else: man in the beginning is generated of nature, whose bowels or inwards are fleshy; and not from any thing else. Upon these words meditate; and reject what is superfluous (to the work). From thence saith the philosopher Botri is made; from the yellow or citrine, which is extracted out of the red root, and from nothing else; which if it shall be citrine, thou hast sought it at the mouth of wisdom, it was not obtained by thy care or industry: you need not study to exalt or change it from the redness: see I have not limited you, or circumscribed you under darkness; I have made almost all things plain to you. Burn the body of laton or brass with a very great fire, and it will give you gratis what you desire; it will stain, dye, and tinge, as much as you can wish it, and that with glory and excellency. And see that you make that which is fugitive and volatile, or flying away, that it may not fly, by the means of that which flies not. And that which rests or remains upon a strong fire (is fixed,) and is also a strong fire itself; and that which in the heat of a strong or boiling fire is corrupted, or destroyed, or made to fly, is cambar. And know ye that our æs, brass or laton, is gold, which is the art of the permanant or fixed water; and the coloration of its tincture and blackness, is then turned or changed into redness. I confess that through the help of God, I have spoken nothing but the truth: that which is destroyed must be restored and renewed, and from thence corruption is seen in the matter to be renovated, and from thence the renovation appears: and on both or either side, it is the sign of art.

V. My son, that which is born of the crow is the beginning of this art. See here, how I have obscured the matter spoken of to you, by a kind of circumlocution; and I have deprived you of seeing the light (by giving you too much light:) and 1. This dissolved, 2. This joined, 3. This nearest and longest, I have named to you. Roast them therefore, then boil them in that which proceeds from the horse belly, for 7, 14, or 21 days; that it may eat its own wings, and kill or destroy itself. This done, let it be put in petta panni, and in the fire of a furnace, which diligently lute and take care of, that none of the spirit may go forth: and observe, that the times of the earth are in the water; which let be as long as you put the same up upon it. The matter then being melted or dissolved and burnt, take the brain thereof, and grind it in most sharp vinegar, or childrens urine, till it be obscured or hid: this done; it does live in putrefaction. The dark clouds will be in it, before it is killed; let

them be converted into its own body; and this to be reiterated as I have described: again let it be killed as aforesaid, and then it does live. In the life and death thereof the spirits work: for as it is killed by taking away of the spirit; so that being restored, it is again made alive, and rejoices therein. But coming to this, that which ye seek by affirmation, ye shall see: I declare also to you the signs of joy and rejoicing, even that thing which does fix its body. Now these things our ancestors gave us only in figures and types, how they attained to the knowledge of this secret; but behold, they are dead: I have now opened the riddle, I have demonstrated the proposition so much desired, so much aimed at: I have opened the book (of secrets) to the skilful and learned; yet I have also a little concealed the hidden mystery. I have kept the things (which ought to be put a part) within their own bounds: I conjoined the various and divers figures and forms (of its appearance in the operation) and I have confederated or joined together (with them) the spirit. Receive you this as the gift of God.

VI. It behoves you therefore to give thanks to God, who has largely given (of his bounty) to all the wise; who delivers us out of the snares and clutches of misery and poverty. I am proved and tried with the fulness of his riches and goodness; with his probable miracles; and I humbly pray to God, that whilst I live, I may pass the whole course of my life, so as I may attain him. Take then from thence the fats or sulphurous matter, which we take from suets, grease, hair, verdigrease, tragacanth, and bones, which things are written in the books of the ancients. But the fats which contain the tinctures, which coagulate the fugitive, and set forth, or adorn the sulphurs, it behoves us to explicate their disposition (more fully hereafter). And to unveil the figure or form, from all other fats or sulphur, (which is the hidden and buried fat or sulphur) which is seen in no disposition, but dwells in its own body, as fire or heat in trees and stones, which by the most subtle art and ingenuity it behoves us to extract without burning. And know that the heaven is to be joined in a mean with the earth: but the figure is to be in a middle nature, between the heaven and the earth, which thing is our water. Now in the first place of all, is the water, which goes forth from this our stone: the second is gold: but the third is gold in a mean, which is more noble than the water and the fœces. And in these three are the vapors, the blackness, and the death. It behoves us therefore to chase or drive away, and expel the super-existent fume or vapor, from the water; the blackness from the fat; and the death from the fœces and this by dissolution; by which means we attain to the knowledge of the greatest philosophy, and the sublime secrets of all secrets.

VII. Now there are seven bodies, of which, the first is gold, the most perfect, the king and the head of them: which the water cannot alter, nor the earth corrupt, nor fire devastate;

because its complexion is temperate, or in a mean; and its nature direct, in respect of heat, cold, moisture, or dryness; nor is any thing that is in it superfluous. Therefore the philosophers bear up, and magnify themselves in it, saying, that such gold in bodies is like the sun among the stars, most light and splendid. And as by the power of God, every vegetable, and all the fruits of the earth are perfected; so by the same power, the gold, and (the seed thereof) which contains all these seven bodies, makes them to spring to be ripened, and brought to perfection, and without which this work can in no wise be performed. And like as paste or dough is impossible to be fermented, or levened without leven; so is it in this case, without the proper ferment, you can do nothing: when you sublime the bodies, and purify them separating the filthiness and uncleanness from them, or from the fœces, you must conjoin and mix them together, and put in the ferment, making up the earth with the water. And you must decoct and digest till ixir, the ferment, makes the alteration or change, like as leven does in paste. Meditate upon this, and see whether the ferment to this compositum, does make or change it from its former nature to another thing. Consider also that there is no leven or ferment but from the paste itself. It is also to be noted, that the ferment does whiten the confection or compositum; and forbids or hinders the burning: It contains, holds, or fixes the tincture, so that it cannot fly away, and rejoices the bodies, and makes them mutually to join, and to enter one into another. And this is the key of the philosophers, and the end of all their works: and by this science the bodies are meliorated, and restored: and the work of them (Deo annuente) is performed and perfected.

But by negligence and an ill opinion of the matter, the operations may be spoiled and destroyed; as in a mass of levened paste: or milk turned with runnet for cheese; and musk among aromatics. The certain colour of the golden matter for the red, and the nature thereof is not sweetness, therefore of them we make sericum, which is ixir, (the ferment:) and of them we make enamel, of which we have written. And with the king's seal we have tinged the clay, and in that we have put or placed the colour of heaven, which augments the sight of them, who can already in some measure see. Gold therefore is the most precious stone without spots, also temperate, which neither fire, nor air, nor water, nor earth, is able to corrupt or destroy, the universal ferment, rectifying all things, in a middle or temperate composition, which is of a yellow, or true citrine colour. The gold of the wise men, boiled and well digested, with a fiery water makes ixir. For the gold of the wise men is more weighty or heavy than lead, which in a temperate composition, is the ferment of ixir: and contrariwise, in a distemperate composition; is the distemperature, or hurt of the whole work or matter. For the work is first made from the vegetable; secondly from the

animal, in a hens egg; in which is the greatest assistance, and the constancy of the elements. And gold is our earth; of all which, we make sericum, which is our ferment, or ixir.

The wise say, if you conserve a third part of your camels, (viz. of the swift or volatile matter, or that which must bear the burthen,) and consume the remaining two thirds, you have attained to the thing desired; you have perfected the work. In like manner you must be careful of your argent vive; for the black matter does whiten the flesh, and the work is perfected by the fire of the wise. And the work is to be performed by a spiritual water, in which the blackness is washed away; and by that instrument, in which the foundation of the work is laid, and in that time and moment, in which the clouds appear. Now that water, in or by which the blackness is washed away, is the sweat or moisture of the sun, and childrens' urine, (i. e. the virgins water.) The thing which I tell you is sufficient for you to know. In like manner, take the water of the water, (mercury of mercury,) and with it cleanse and purify the wind, fume, or vapour, and abolish the blackness. Understand what this signifies, and rejoice therein. Also in the same manner, take the blackness and conjoin it; then have respect to the white, and conjoin the red; so will you go through the thing desired, and come to the end of the work. It is also to be noted, that it is the fire-stone which governs the matter or work, by the good pleasure of God: boil it therefore with a gentle fire, night and day, lest the water should be separated from it; even till it becomes of a golden colour: understand well what I say. That also which congeals, does dissolve; and that which does whiten, does in like manner make red. I have made plain to you the nearest way, that you may be easy and satisfied: understand therefore these things, and meditate upon them; and you shall certainly attain to the perfection of the work. It is also to be noted, that as sol is among the stars; so is gold among the other metalline bodies: for as the light of the sun, is joined to the lights, and contains the fruit of this operation; so in like manner gold: meditate upon these words, and by the permission of God you may find it out.

Hermes moreover saith, he that outwardly takes in this medicine, it kills him: but he that inwardly drinks it in, it makes him to live and rejoice. Understand what this means. And as for this cause sake, this water is said to be divine, so it is said to be the greatest poison: and it is preferred before all other things, by so much as that without it nothing of the work can be done. It is also called divine, for that it cannot be mixed or joined with any filth or defiled thing: and this water of our stone purifies and cleanses the natures of the metals, and washes away their defœdations or defilements. And as sol acts upon bodies, so also does this water upon the philosophic stone: yea, it pene-

trates and sinks through it, and is constant, fixed, and perfect. This indeed is seen in sol; but it is to be understood that the work may be made through all the seven planers: as first from saturn, then from jupiter, mars, venus, mercury, and lastly from luna. The first is the government of saturn; to wit, to cause sol to putrefy, or bring the body to putrefaction, which is done in the space of forty days and nights. The second is the government of jupiter, which is to grind or break the matter, and in twelve days and nights to imbue or moisten it, which is called the regiment of tin. The third is the government of mars, which is to induce death or blackness, or to separate the spirit from the body, by which it is said to be changed. The fourth is the government of sol, which is to work away the blackness and poison; and is indeed to make it white. The fifth is the government of venus, which is to join the moist to the dry, and the hot to the cold, and to unite them together in one: this is the dominion of brass or copper, (or the making of the matter of a changeable yellow). The sixth is the government of mercury; which is to burn, and is called the dominion of argent vive. The seventh is the government of luna, which is to decoct or boil, and make hot, and so to perfect the matter, (with the fixed citrine tincture) in twenty-five days: and this is the dominion of silver. See here, I have gone with you through the whole work; take heed therefore lest you err.

And know that the white body is made with the whiteness; and its ferment is that which you already know: whiten therefore the body, and understand what I say. Also in like manner you are to note; that the stone sought after, has not its like or equal in the whole earth. It is both outwardly and inwardly of a citrine golden colour; but when it is altered or changed, it is made a body dark and black, like burnt coals. Now the colour of the spirit taken from it is white, and the substance thereof is liquid as water; but the colour of the soul thereof is red. But the soul and the spirit thereof is returned to it again, and it doth live and rejoice, and its light and glory returns again; and you shall see it overcome and triumph: and that which was even now dead, shall have conquered death, and then it shall live, and arise from the dead, and live as it were for ever. Happy and blessed therefore is he in whose power the disposition of this matter is, who kills and makes alive, and is omnipotent over all for ever. I therefore advise you, not to do any thing in this work, till you get an understanding thereof: for if you be ignorant and void of true knowledge, you will err in whatsoever you do, you will wholly labour in vain, and your work will perish. So that thus mistaking in your operation, you blame presently your instructors (the philosophers) and think that they have erred, or taught you wrong, when it is only your ignorance, and not understanding their words. This then know and understand, that the day, is the nativity or bringing

forth of the light; but the night, the nativity or bringing forth of the darkness. Sol, also is the light of the day; and luna the light of the night; which God created to govern the world. But luna does receive her light of the sun by combustion, and is dilated or enlarged therewith: and by so much as she receives of the light of the sun, or does contain in her, of his light; by so much does the nature of sol bear rule over the nature of luna. If therefore you contemplate what I say, and meditate upon my words, you will find that I have spoken the truth; and you will understand the signification, of all that I have said, and the demonstration of the whole matter. Know then, that the spirit, is enfolded or circumscribed, within its marble house or walls: open therefore the passages that the dead spirit may go out, and be cast forth from our bodies: then it will become beautiful, which is only a work or undertaking of wisdom. Sow therefore O God, thy wisdom in our hearts, and root out the corrupt principles which lodge therein, and lead us in the way of thy saints, by which our spirits and souls may be purified. Thou art omnipotent, O Lord God Almighty, and canst do whatever thou pleasest.

There is one thing which is to be wondered at, viz. after what manner carmine, to wit, grana nostra, doth tinge or dye silk, which is of a contrary nature, and tinges not a dead thing: and after what manner uzifur, to wit, our vermilion doth tinge vestem which is of a contrary nature, and tinges not live or growing things. For it is not natural for any thing to tinge other substances, not agreeable to their natures: if therefore you put into your composition, red gold, you shall find in the tincture a pure and perfect red: and if you put into it white gold; the most passive red will vanish or go forth. There is nothing indeed does tinge any thing, but what is similate to, or like itself. And I testify to you by the living God, maker of heaven and earth, that the stone which I have described, you have permenant or fixed, nor are you kept from it by the earth or the sea, or any other matter. Keep then your congealed quick-silver, many parts of which are lost because of its subtilty. Also the mountain in which is the tabernacle which cries out. I am the black of the white, and the white of the black; I speak the truth indeed, and I lye not. Now know, that the root of the matter is, the head of the crow flying without wings, in the dark and black of the night, and in the appearance of the day: from the throat the fixing spirit: from its gall the colouring or tinging matter is taken, from its tail, the desication, or drying of the matter; from its wings the liquid water; and from its body the redness. Understand the meaning of the words, for hereby is understood our venerable stone, and the fume or vapour thereof which is exalted (lifted up or sublimed) and the sea irradiated, and a light shining. You are also to note, what alums and salts are, which flow from bodies: if you put the medicines (or matters of the

medicine) in a just or true proportion, you shall not err; but if you mistake the proportion, you must add or diminish, according as you see it tends to the emendation or performing of the work, lest a deluge should come and overflow all, drowning the regions, and overturning the trees by the roots. And though the matter be unknown, yet consider these things, how, or after what manner these two colours are distinguished, or diversified, by their vapours: look into the sweetness of sugar, which is one kind of sweet juice; and into the sweetness of honey, which is yet more intense or inward. Except you make the bodies spiritual and impalpable, you know not how to putrefy ixir, or proceed on in the work; nor how the three volatile matters or principles, fight one against another; and how they fail not, each in their turns, to devour one another, till of two being left, one, only remains. Be careful also, how you increase your fire (though it is not to be very small when you dry up the water) and take heed that you burn not the matter, because if the vessel breaks, it will be with a mighty impetus or force. And unless the matters of the stone, prove inimical one to another, or contend and fight with, and strive to destroy one another, you shall never attain to the thing you seek after. If you mix your calx with auripigment, and not in a mean or due proportion, the splendour and glory of the operation will not succeed; but if you interpose a medium, the effect will immediately follow. Now know, that it is our water, which extracts the hidden tincture. Behold the example and understand it; if you have once brought the body into ashes, you have operated rightly. And the blood (which is in the philosophic water) of the animated body, is the earth of the wise, to wit, the permenant or enduring perfection.

Now it is that which is dead, which you ought to vivify or make alive; and that which is sick, which ought to be cured: it is the white which is to be rubified; the black which is to be purified; and the cold which is to be made hot. It is God himself who does create, and inspire or give life, and replenishes nature with his power, that it might follow and imitate his wisdom, and act as an instrument subservient to him. Iron is our gold; and brass or copper is our tincture; argent vive is our glory; tin is our silver; blackness is our whiteness; and the whiteness is our redness. From hence it appears necessary, that we should have a body purifying bodies; and a water subliming water. Our stone which is a vessel of fire, is made of fire; and is converted into the same again. And if you would walk in the true way, you must pursue it in the evident or visible blackness: for (saith our stone) it is that which is hidden within, which does make me white; and the same thing which makes me white, makes me also red. Conceal this thing from men, like as a word which is yet in thy mouth, which no man understands; and as the fire, light, or sight, which is in thine eye:

I will not tell it plainly to thee thyself, lest by thy words thou conveyest my breath to another, to thine own damage: this is the caution I give thee. Now know that this our work, is made of two figures the one of which wants the white rust, and the other the reddish rust. Our matters also are searsed through our sieves or searses, made of pure or clean rinds, and a most blessed wood. You are also to take notice, that the fire-stone of the philosophers sought after, wants extention, but it has quantity. It behoves you therefore, to support and nourish it on every side, and to continue it as in the middle. You must also conjoin the body with the soul, beating and grinding it in the sun, and imbuing it with the stone; then putting it into the fire, so long till all its stains and defilements are taken away; let it be a gentle fire for about seven hours space; thus will you get that which will make you to live. I also tell you, that its habitation or dwelling place, is posited in the bowels of the earth, for without earth it cannot be perfected: also, its habitation is posited in the bowels of the fire, nor without fire can it be perfected, which is the perfection of our art. Again, except you mix with the white the red, and presently bring or reduce the same into a perfect water, it will tinge nothing; for it never tinges any thing red, but that which is white: and while the work is now perfecting, add them to the light of the sun, and it will be compleated regimine marino, as we have already declared: and by this conjunction above, your stone will attain to its beauty and glory. Thus have you a dry fire which does tinge; an air or vapour, which fixes and chains the volatile matter, binding the fugitive in fetters; and also whitens, expelling the blackness from bodies; and a fixed earth, also receiving the tincture.

Wash your mercury with the water of the sea, till you have taken away from it all its blackness, so will you accomplish your work to perfection, in which rejoice. If you understand how a resurrection is accomplished, i. e. how the living (principle or spirit) comes forth from the dead (matter or substance) how that is made apparent which was hidden, and how strength is drawn forth through weakness; you cannot be ignorant how to compleat and perfect this work. How manifest and clear are the words of the wise, yet so as the internal life and principal is still hidden; you understand them not perfectly by their expressions. Two bodies equally taken from the earth, grind, in the oil of the decocted matter, and in the milk of the white volatile: now mighty and wonderful are the powers and force of these bodies, which are freely bestowed upon you, through this whole science, which you shall possess, and therewith a long and enduring life. Take by force the most intense wisdom, from whence you must draw forth the eternal (perpetual or fixed) life of the stone, till your stone is congealed, and its dulness is vanished; so will you accomplish the life thereof sought after. Give therefore of this life sufficiently to your matter, and it will

mortify it (or bring it to putrefaction) but replete your earth, and it shall make it to live (spring, bud, grow, germinate.) Plant this tree upon your stone, that it may not be in danger of the violence of winds, that the volatile influences or bird of heaven, may fall upon it, and by virtue thereof, its branches may bring forth much fruit; from thence wisdom does arise. Take this volatile bird, cut off its head with a fiery sword, then strip it of its feathers or wings, undo its joints, and boil it upon coals, till it is made, or becomes of one only colour. Then put the venom, or poison to it, so much as is enough to bury or cover it; govern it now with a gentle fire, till your matter is mortified or putrefied; which done, grind it with white water, and manage it rightly. For we bought two —— (crows) and we put them into a paropsidem, or crucible (or cupel) which we had by us, and eggs or silver gobbets came out, white as salt, these we tinged with our saffron: of them we sold publicly two hundred times, with which we have been made rich, and our treasures are multiplied. And whosoever you shall imbue or fill with the powers thereof, should they be hurt with the poison of vipers, or the malignity of brass or verdigrease, they shall be in no danger; for that it quickens and revives the dead, and kills the living: it destroys and restores again; it casts down that which is elevated and lift up, and elevates that which is abjected and cast down, and gives you a dominion over the heavens of the earth. Now you must note, that there are two stones of the wise, found in the shores of the rivers, in the arms of the mountains, in the bowels of the floods, and in the back parts of the king's house, which by instruction and prudent management may be brought forth, male and female. By these being conjoined and made complex (or perfectly united into one consimilar substance) you will be made wiser (you will see the reason of the operation, and the end of the work.) Blessed God, how great and how wonderful a thing is this.

A certain philosopher dreamed, that the king's messenger came to a certain gouty man, and the man desired that he might go with him; to whom the messenger answered, since thou hast the gout, how canst thou go with me, for thou canst not walk. To whom the gouty man answered, thou knowest that in the root of this mountain, there is a certain tabernacle, bear me then thither, leave there the burthen, so shall I be presently freed or delivered from my gout. Then said he to me, thou art not able to touch the foot thereof: but going back, he took him up and placed him in the tabernacle, the foot of which, the messenger said, he was not able to touch: and waking from his dream, he saw nothing. Behold the similitude. Another also saw in a dream, wherein it was said, if any one truly should sit down by the way, and should ask you, whether you would think fit to do this thing, would you do it? He answered, I know not; the other said, that he should lie or generate with his

mother in the middle of the earth; then awaking, he saw nothing. Consider well this similitude.

But leading you to the knowledge of philosophy, and exposing the demonstrations thereof, in a philosophic manner, we should make it the derision and mockery of women, and the play of children. Take also the fresh bark or rind, in the same moment; in which you shall, after another manner, extract the matter or thing itself, in the place where it is generated; and put it into a cucurbit, and sublime it. And that which is or shall be sublimed, separate it, for it is the vinegar of the philosophers, and their sapience (i. e. their salt). Then take this vinegar, and melt or pour it forth upon another cortex, bark, or superfices of the sea, and put it into a glass vesica, in which put so much of your vinegar, as may over top it the height of four inches: this bury in warm horse dung, for thirty-one or forty days. This time being past, take the vessel forth, and you will find it now dissolved, and turned into a black and stinking water; more black and stinking than any thing in the whole world. Take then this very thing itself, and very gently elevate it in its tabernacle, till all the moisture is consumed, so as no more will ascend, this sublimed matter keep carefully for your use. Then take the fœces, which remain in the bottom of the cucurbit, and keep them, for they are the crown (and rejoicing) of the heart. Dye then the same and grind them, and add thereto fresh or new cortex of the sea, that is say, mercury, and grind them together, drying them in a warm sun. And the waters from the same first sublimed, sink down to the bottom, which diligently grind and dry, and put them in the crucible or test of Ethel, and sublime: and the matter being sublimed purely white, as fine salt, keep it safely, for it is the auripigment, and sulphur and magnesia of the philosophers.

Understand now, and see that you govern your work with wisdom and prudence, and make not too much haste. Then take the cucurbit, put half way into lute, and put into the same, your dissolved black water, which you have sublimed; that is to say, nine parts, and of this whitened auripigmentum, which you sublimed from the ethel two parts. I say, that this opened or decocted auripigment, is immediately dissolved in the water, and made like to water; that nothing can be seen by mankind, of a more intense, fixt, and perfect whiteness, nor any thing more beautiful to the eye, which the philosophers call their sal virginis, or virgin salt. Put this into a little vessel, called a cucurbit, close well the joynts, which put upon a gentle fire, making it, as it were, but with two coals at first, and then adding two others: and look into it, to see how the water ascends and descends. When you see the vapour is consumed, and nothing more will ascend, of that which is elevated, nor descend, know that the matter itself is now coagulated: make therefore a more intense and vehement fire, for the space of

three hours of the day. Then lastly, take away the fire, or let it go out, and the next day (all things being cold) open the mouth of your cucurbit, and take forth the matter, which is of a substance, white, sincere, and melted or dissolved. This is your substance sought after: and now you have come through to the end of your work; manage it according to your reason and prudence, for (God assisting) you may make of it what you please.

THE EMERALD TABLE OF HERMES.

This is true, and far distant from a lie; whatsoever is below, is like that which is above; and that which is above, is like that which is below: by this are acquired and perfected the miracles of the one thing.

Also, as all things were made from one, by the help of one: so all things are made from one thing by conjunction.

The father thereof is the sun, and the mother thereof is the moon: the wind carries it in its belly, and the nurse thereof is the earth.

This is the mother or fountain of all perfection, and its power is perfect and entire, if it be changed into earth.

Separate the earth from the fire, and the subtile and thin from the gross and thick; but prudently with long sufferance, gentleness and patience, wisdom, and judgment.

It ascends from the earth up to heaven, and descends again from the heaven to the earth, and receives the powers and efficacy of the superiors and inferiors.

In this work, you acquire to yourself the wealth and glory of the whole world: drive therefore from you all cloudiness or obscurity, darkness and blindness.

For the work increasing or going on in strength, adds strength to strength, forestalling and over-topping all other fortitudes and powers; and is able to subjugate and conquer all things, whether they be thin and subtile, or thick and solid bodies.

In this manner was the world made; and hence are the wonderful conjunctions or joinings together of the matter and parts

thereof, and the marvellous effects, when in this way it is done, by which these wonders are effected.

And for this cause I am called Hermes Trimegistus, for that I have the knowledge or understanding of the philosophy of the three principles of the universe. My doctrine or discourse, which I have here delivered concerning this solar work, is compleat and perfect.

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